The Christian Century

PUBLISHED WEEKLY

What About Peronism?

By Sidney Lens

The Infiltrated Legion

An Editorial

Forsake Me Not

(The Church and Older People: Article III)

By Margaret Frakes

November Survey of Books

NOVEMBER 2, 1955

In This Issue

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Margaret Frakes

is associate editor of The Christian Century. The series on "The Church and Older People" will continue into December.

Nels F. S. Ferré

is mentioned so frequently in the various departments of this paper that he scarcely needs to be introduced to our readers. He has been professor of philosophical theology at the Vanderbilt University school of religion in Nashville, Tenn., since 1950.

J. V. Langmead Casserley

came from his native England to this country in 1952 to assume the professorship of dogmatic theology at General Theological Seminary, New York city. He was educated chiefly at the University of London (D. Litt. 1949) and was ordained to the Anglican priesthood in 1934. Among the books he has written are *The Christian in Philosophy* (1949) and *The Retreat from Christianity* (1952).

Robert H. Glauber

is editor of the *Beloit Poetry Journal.* He formerly taught in the humanities division at the University of Chicago.

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Coming Events

Nov. 1-30. Religion in American Life Month.
Nov. 2. Lutheran World Action Workshop and Rally, Detroit.
Nov. 2-4. Disciples of Christ Area Assembly, Fort Worth, Tex.
Nov. 3-10. National Christian Teaching Mission, Springfield, Ill.
Nov. 4. World Community Day (National Council of Churches General Department of United Church Women).
Nov. 6. Chicago Sunday Evening Club; Charles B. Templeton, speaker.
Nov. 6. Unitarian Freedom of the Press Sunday honoring Elijah P. Lovejoy.
Nov. 6-8. Disciples of Christ Area Assembly, Memphis.
Nov. 6-8. National Conference on Religion and Public Education (N.C.C. Division of Christian Education, Committee on Religious Liberty), St. Louis.
Nov. 7-8. Tristate Lutheran Pastoral Conference, Milwaukee; Charles A. Sullivan, E. S. Hjortland, Morris Wee, speakers.
Nov. 7-10. N.C.C. General Department of United Church Women 7th National Assembly, Cleveland.
Nov. 8-11. Dallas Theological Seminary W. H. Griffith Thomas Memorial Lecture, Dallas, Tex.; theme: Biblical Archeology; Joseph P. Free, speaker.
Nov. 8-13. 11th Biennial National Methodist Conference on Christian Education, Cincinnati.
Nov. 9. Lutheran World Action Workshop and Rally, Harrisburg, Pa.
Nov. 10. Lutheran World Action Workshop and Rally, Port Carbon, Pa.
Nov. 10-11. Second All-Lutheran Free Conference, Chicago.
Nov. 10-12. Consultation on Religious Liberty in Latin America (Committee on Cooperation in Latin America), Buck Hill Falls, Pa.
Nov. 11-12. North American Advisory Committee, International Missionary Council, Greenwich, Conn.
Nov. 11-13. Catholic Association for International Peace 28th Annual Conference, Washington, D. C.
Nov. 12-22. All-Africa Christian Conference (Lutheran World Federation Department of World Missions), Marangu, Tanganyika.
Nov. 13. Stewardship Sunday.
Nov. 13. Chicago Sunday Evening Club; Charles B. Templeton, speaker.
Nov. 14. Lutheran World Action Workshop and Rally, Albany, N. Y.
Nov. 14-18.. Church of the Brethren General Brotherhood Board, Elgin, Ill.
Nov. 15. Institute for Religious and Social Studies, New York city; themes: "Ethics for Today," "Ethical Problems of Political Democracy in America," "Life's Dilemmas and Compromises"; Charles Donahue (Catholic tradition), Will Herberg, Dorothy D. Lee (family life), speakers.
Nov. 15-17. National Lutheran Council Executive Committee, Chicago.
Nov. 20. Chicago Sunday Evening Club; G. Bromley Oxnam, speaker.
Nov. 21. Lutheran World Action Workshop and Rally, Allentown, Pa.
Nov. 22. Institute for Religious and Social Studies, New York city; Boaz Cohen (Jewish tradition), Thomas Ritchie Adam, Julius Mark (Jewish ministry), speakers.
Nov. 24. Thanksgiving Day.
Nov. 24-26. Association of Lutheran Seminarians Conference, Capital University Seminary, Columbus, Ohio.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, NOVEMBER 2, 1955 NUMBER 44

EDITORIAL

Cardinal Stritch Tackles A Tough Opponent

WE WISH the Roman Catholic cardinal-archbishop of Chicago the best of luck in his crusade to make the music in his archdiocese's churches churchly. He'll need it. To be sure, Cardinal Stritch is simply trying to put into effect the principles for church music laid down by the now sainted Pius X in his *Motu Proprio* encyclical. But that encyclical appeared away back in 1903. Its injunction that church music must have sanctity, with the Gregorian chant as the model, was hailed from the first by most church musicians—and indeed by most serious musicians in the secular world—as an important step toward the improvement of worship. From time to time, bishops and Catholic liturgical and musical commissions have tried to enforce the encyclical's provisions. They have had little success, as Cardinal Stritch's order attests. There are still women in Catholic choirs (another thing Pius X did not like), Palestrina is still a stranger to the devotees of Bach-Gounod, and as for the sort of hymns sung in the popular novenas . . . well, Protestants who can grow teary-eyed over going to the garden alone had better refrain from comment. Cardinal Stritch proposes to deal with the music question by a forthright exercise of authority. After the first Sunday in Advent, November 27, there will be no more music without "sanctity" in his churches, and "no deviation can or will be permitted." But what about the wealthiest parishioner who thinks his daughter hasn't been properly married without the help of "Lohengrin" and Mendelssohn, or even a preliminary "O Promise Me" and "Because"? Is he to be denied what he wants? We hope Cardinal Stritch can make his order stick; if it does it might have some beneficial effects outside the Roman communion.

Saar Plebiscite a Warning To Western Allies

MORE THAN a plan to "Europeanize" a traditional war-breeding area was defeated on October 23 when Saarlanders cast a better than 2-to-1 vote against the proposed statute to internationalize their region. This statute, agreed to by both Chancellor Adenauer and the then Premier Mendès-France, would have placed the defense and external relations of the Saar under the Western European Union while leaving its coal, iron and steel economy tied to that of France. Dr. Adenauer's illness during the weeks just before the plebiscite cost the plan its strongest support, yet it is probable that the failure of the West German chancellor to campaign actively for the proposed statute made little difference in the outcome. Anyone who was in the Saar in 1935, when the Saarlanders voted by almost 90 per cent to rejoin Hitler's Germany, knows that rational arguments weighed not at all against appeals to nationalistic emotion—*Deutsch ist die Saar!* Evidently, the situation has not changed. The Saar vote will force the Big Three foreign ministers at Geneva to face the intractable facts of European life with a new seriousness. The Europe for which they are trying to work out a peaceful future is evidently, at the level of its common life, not very different from the old Europe. The old loyalties, the old antipathies are still there. At any test, they will take command of public emotion. Among them, German nationalism is still the strongest single emotional factor in western Europe. After this plebiscite, France will regard the rearming of West Germany, whether under NATO or the WEU, with greater reluctance than ever. And the Russian diplomats will see an undiminished Franco-German antagonism on which they can play with an effectiveness the ailing Dr. Adenauer cannot offset.

The Church, the State And the Princess

NO MATTER when or what the announcement that lets a palpitant world in on Princess Margaret's plans, it is hard to see how anyone but Captain Peter Townsend stands to gain anything by any decision. The princess must lose either the captain or her royal standing, and apparently both mean much to her. The state certainly will lose, either way the choice goes. If Princess Margaret marries Townsend, royalty will have been snubbed for the second time in twenty years by persons at the very heart of the institution. Even in England, royalty's continuing role depends heavily on its sense of its own significance. It would be understandable if subjects did not long grant serious importance to an institution which repeatedly demonstrated that it did not consider itself ultimately important. And if the princess foregoes her private happiness to honor her public role, the innocently divorced and remarried prime minister who was an agent in forcing her decision not to marry an innocently divorced hero, will be as sourly uncommended as he must be sadly uncomfortable now. He would hear at the hustings about his unhappy part in the whole thing. But of all the elements involved, none is as bound to lose on every count as the established church. Two of its proudest marks of self-recognition—its establishment and its absolute prohibition on divorce (which always

comes as such a prickly surprise in the midst of a generally quite genial morality)—will be more vigorously challenged than ever before, whatever the princess decides. If the church wins her obedience, it loses still more of the understanding, affection and allegiance of the people. The Church of England well knows that long before this issue rose, Anglicanism had no popularity to spare at home. If the princess marries Captain Townsend, the church which refuses to participate in her happiness further alienates the English people who would be glad to see her happy. It is not for us to challenge that church's stand on divorce; the absolute prohibition is a conscientious conviction shared by many Christians, though few will enjoy the application which casts the Archbishop or his Lord as the third party in one of those storied triangles. What might be questioned, and surely will be, is the establishment which forces a church to dictate a young woman's life, to involve a prime minister in hypocrisy, and to jeopardize its own authority with the people. Much more of this and antidisestablishmentarianism will be not only one of the longest words in the dictionary, but also one of the shortest prospects in England.

How Small Can a Great Nation Be?

FAIR PLAY stands high in the pantheon of American values. The trouble is that in the same niche is set the other notion that all's fair in love and war. Small wonder then that our scrupulous American delegation to the United Nations thinks its latest peevish hassle with Russia over a seat on the Security Council is quite in order. Lately, every time the question of non-permanent members on the Council comes up, the Americans perform as though at any cost they must score a tactical victory. In the beginning it was agreed that non-permanent membership on the Council should be spread to complement the geography of the permanent members: two seats for Latin America, and one each for western Europe, for eastern Europe, for the British Commonwealth, and for the Middle East. That seemed clear, and fair enough, and the U.S. delegation apparently saw the point. The eastern European seat, for instance, was held in turn by Poland, the Ukraine and Yugoslavia. Then, in 1951, the U.S. decided to reinterpret the original agreement, or at least to expand its categories. Greece was forced through to represent eastern Europe—hardly the idea behind the original plan, and not one that would rouse much American enthusiasm right now. Then, since they got away with that one, the Americans put in Turkey the next time around. If those were latitudinarian interpretations, the latest is nothing less than wide-open. Talk about fractured categories: now it is the Philippines we want in the eastern European seat! Don't fuss. Earlier agreements were strictly earlier. And this is fair because all's fair, etc. . . . Why this recurrent tug-of-war over small issues? Why squander our strength and time, why crack the whip over wavering allies, when the issue really doesn't matter? On basic questions the Security Council as constituted still sees things our way, 9 to 1. Must we have 10 to 1 to feel right? Would an occasional 9 to 2 shatter us? Are we so shaky about our convictions that we need overwhelming arithmetical reassurance? And what about that precious Geneva atmosphere? We are very sensitive to every move on the other side that threatens the post-summit mood. We are very keen for tokens and guarantees of good intent from the other side. We deplore their rutted negativism. How about deploring such grooved pugnacity as we show every time on this Council issue?

Catholic Discipline At Its Finest

AT SCHOOL-OPENING TIME when Archbishop Joseph Francis Rummel announced that there would be no immediate racial integration in the parochial schools of his New Orleans archdiocese because that "would not be prudent or practical," there was a good deal of cynical comment in some southern quarters. "You see the difference," these critics noted, "when Rome has to deal with a social majority. In North Carolina, where Catholics are almost as scarce as Confucianists, a bishop can order interracial services and Catholicism leaps forward as the foe of segregation. But in New Orleans, where white Catholics are as thick as white Methodists in Georgia, when segregation issues come up the archbishop turns prudent and practical." This wasn't fair to Archbishop Rummel, who has been a vigorous opponent of racial segregation for years and accompanied his postponement of integration in his parochial schools this fall with word that it would start next. But the whispers continued. Then, on October 14, they ceased. For on that day the archbishop called on the full weight of his episcopal authority to discipline two congregations in the manner which carries most terrifying implications to a Roman Catholic. Services were completely suspended in one church and reduced in number in another. The reason? On October 2 white parishioners at Jesuit Bend, fifteen miles down the Mississippi from New Orleans, had refused to permit a Negro priest to administer the mass. The parishioners, said the archbishop in taking a disciplinary step which was without precedent in the long history of the archdiocese, had been guilty of "injustice, uncharitableness and irreverence." They had also "violated the laws of the church." Their access to the sacraments would be restored when they signified their willingness to accept any priest sent them. Roman hierarchical authority has been the target of many a Protestant dart. There are times, however, when it has uses not unconnected with the establishment of the Kingdom of God.

Must the Righteous Be Vindictive?

DEVELOPMENTS in the Wisconsin Lutheran heresy cases are taking a grim and depressing turn. The pastor convicted, although he appealed to the convocation of the Northwest synod that is to meet in Minneapolis next May, has turned in his ordination papers. The pastor who was acquitted has resigned his pastorate. Such an outburst of anger from other ministers in the synod followed his acquittal, coupled with demands for another trial, that the synod's president announced that a second trial would be "a necessity." Evidently the quasi-judicial proceedings in this church know no such restrictions on double jeopardy as civil law observes. Apparently convinced that his min-

isterial brethren intend to keep trying him until they get a conviction, the Rev. John Gerberding, despite his long family background of service in Lutheran pulpits and seminaries, is to leave his pastorate at Menomonee Falls on December 1. The third pastor accused, whose trial is set for Thursday of next week, has announced that he will not attend. His church, the Gethsemane Evangelical Lutheran Church of Milwaukee, appears to be solidly behind him, and he may have chosen to stay away from the trial proceedings as a means of trying to force official definitions of doctrine from the synodical meeting next May. All this is sad enough, and must disturb many Lutherans. But the worst aspect of the whole business is the punishment being inflicted on the first pastor tried, the Rev. George P. Crist, Jr., and his family. When the synodical authorities followed the recommendation of the trial committee by suspending Mr. Crist, he secured a small fellowship at the University of Iowa for postgraduate study in philosophy of religion. At that late date in the academic year, however, it was impossible for him to secure the additional employment which would support his family. (He is the father of three small children.) On the other hand, the synodical authorities chose to ignore the other recommendation of the trial committee that he be paid a living salary until the synod meets. As a consequence, Mr. Crist and his family are undergoing actual physical punishment. Put bluntly, they will soon, unless help comes, not have enough to eat. If any of our readers think this is a petty way for a great church to deal with a case of this kind, they may like to know that Mr. Crist may be reached at P.O. box 668, Iowa City, Iowa.

Second Thought or Second Wind?

OTHERS may qualify, modulate and temporize when they face the ecumenical church from the snuggness of their particular denominational offices, but not Eugene Carson Blake. The stated clerk of the Presbyterian Church, U.S.A., is sold on the National Council of Churches, of which is now president. He can be counted on for that total, forceful commitment to the ecumenical cause which is sometimes missing in this era of second-thought. Typically and appropriately, at the launching of the Union Seminary program of advanced religious studies on October 26, Dr. Blake called for a "new ecumenical reformation" to blast away the "business as usual" attitude which still brakes progress. The reformation which renewed ecumenical discussion has worked in the churches, now itself needs reformation. Analyses are in, problems are charted, now denominational action is demanded. This is not necessarily inter-denominational action, either. As Dr. Blake has before observed, some of the biggest blocks to unity loom up *within* denominations where factions fight factions. Some great denominational boards evidently put the drag of their own inertia on progress, too. So the "new ecumenical reformation" must be intra-denominational as well as inter-denominational. Missionary strategists, for example, must let action catch up with agreed analysis. The colonialism of traditional missions is now utterly impossible. Yet the client-patron relationship is a hard one to break. But broken it must be, and at once. "If there is to be anything new and radical enough to be called a reformation of the church and churches of our day, it must be based upon a new and mutual appreciation, cooperation and administration of the so-called older and younger churches throughout the inhabited world." This smashing and restructuring is something that has to happen now . . . not later, not reluctantly. " 'Too little and too late' has been the usual sad refrain of political colonialism, and it will be tragic if the churches' retreat from imperialism must be similarly characterized." That isn't all of Dr. Blake's vision, of course. He calls for extension of Protestant conversations with Orthodoxy, and for new openness to Roman overtures. He exhorts the development of Christian scholarship in new depth, probably in the expectation that "great scholar reformers" will be able to prove the accidental character of many of our disagreements, and to remind us of basic agreements long lost under the tonnage of our traditions. There is a wonderful restlessness in Dr. Blake's brand of ecumenics. If he is heard, this era of second-thought may become the era of second-wind.

The Man Who Wasn't There

QUITE A BIT of controversy has been started over the propriety of former President Truman's decision to publish his memoirs so soon after leaving office. Almost anything Mr. Truman does becomes a subject for controversy. Now it is maintained in some quarters that good manners would have required him to wait at least until the individuals he criticizes are dead. We don't think so. To us, it seems like a good thing for a president who has guided the nation through a period of great historical importance to put his version of what happened on the record while it is fresh in his mind and while the other characters in the story can, if they so desire, attempt to correct his memory. Mr. Biddle and Mr. Wallace have already done so, and although Mr. Byrnes is preserving what journalism knows as "a dignified silence," we expect his side of the story almost any day. So far, the most interesting portion of the Truman memoirs to be printed was that dealing with the making of the atomic bomb and the decision to drop it on Hiroshima. Mr. Truman was aware, he writes, that this was a decision "that would not only revolutionize war but could alter the course of history and civilization." With characteristic courage, he takes full responsibility for the decision. But he says that he had the advice of a "committee of top men" who gave long study to "the implications the new weapon might have for us." Who were they? Secretary of War Stimson headed these advisers. The others, as Mr. Truman names them, were the president of a life insurance company, a personal representative of the President, two departmental assistant secretaries, three scientists and the president of a university. The advisers were themselves advised by four atomic scientists. Not a churchman, or a theologian, or a moral philosopher in the lot! In making a life-or-death decision for mankind's future, the President of the United States apparently never even considered that religion might have something to say. Could anything more clearly reveal the secularization of our civilization which has taken place in the last four hundred years? But another thought arises: Would it have helped

Mr. Truman any in reaching his decision if, say, a cardinal-archbishop or a professor from Union Theological Seminary had been on his committee of advisers?

Schweitzer Given Britain's Highest Distinction

ON OCTOBER 19 Queen Elizabeth II conferred the Order of Merit on Albert Schweitzer. Great Britain has no higher honor. Higher in distinction than all the orders of knighthood which add to British pageantry, the simple letters O.M. after a man's name represent the utmost earthly recognition to which a Briton can aspire. (There has been one woman O.M.; her name was Florence Nightingale.) Almost equal in distinction is the order of Companions of Honor, but there are 50 who can sign themselves C.H., and only 24 O.M.s. The Order of Merit can, however, be conferred on citizens of other countries who deserve world acclaim. Hitherto there has been one such non-British member, Dwight D. Eisenhower. Dr. Schweitzer, the medical missionary from the Lambaréné hospital "on the edge of the forest primeval," becomes the second. ¶Florida's supreme court on October 19 took the same position as did the Texas supreme court (see last week's Century, page 1230) when it held segregation in that state's public schools unconstitutional. School boards were given several months to prepare for integration. ¶Dissension continues over the abandonment of hearings on the First Amendment by the Senate subcommittee on constitutional rights. On October 12 Marshall MacDuffie, co-counsel of the Hennings subcommittee, resigned, saying that he "did not wish to be associated with" the questionnaire the committee issued. (See the Century for September 7, page 1015.) About the same time Glenn L. Archer, executive director of P.O.A.U., published the statement he had planned to make if the hearings had been held. "We are not going to allow" the facts alleged of Catholic invasion of the church-state separation principle "to be suppressed," said Dr. Archer. If you want a copy, write P.O.A.U., 1633 Massachusetts Ave., N.W., Washington 6, D.C.

Greek Church Declares Reparations Inadequate

TURKEY HAS PAID 106,880 liras ($38,000 at the official rate) for damages to 40 Greek and four Armenian schools in the September 6 riots. (See the Century for October 19, page 1195. It fixes 1,000,067 liras ($357,000) as the damage to 49 churches and from 15 to 20 chapels. Orthodox church authorities are indignant at what they consider an insultingly inadequate reparations payment. ¶Word comes from Peiping that Wang Ming-tao, the heroic Chinese evangelist whose preaching was reported in the July 13 Century, has been arrested. Charles A. Roberts, veteran missionary who heads three Bible institutes at Hongkong, says that the arrest was caused by a demand from the Carl McIntire group to the American delegation at last June's Geneva conference to bring up the matter of Pastor Wang's "execution." Wang had not been executed, but what Dr. Roberts calls the "inopportune meddling" of the McIntireites so incensed the Chinese delegation that Wang's arrest soon followed. ¶Fourteen denominations in the U.S. and Canada are launching a campaign for $1,882,000 to build additional dormitories, a student center, library, science building and other basic plant developments at the Japan International Christian University near Tokyo. The university is growing so rapidly that its original facilities cannot provide for the enrolment which, despite rigid entrance requirements, has already been attained.

The Infiltrated Legion

INFILTRATION is a favorite weapon in the Communist arsenal. It is a method of gaining its ends which the Communist party has used with shocking success on both the international and domestic levels. To hold back the Communist advance across the postwar map the Western powers have set up regional alliances pledged to aid nations threatened by Communist invasion. But when Red aggression takes the form of infiltration from within, either by seizing control of political parties already in existence or by building up new parties with local recruits, there is often not much the anti-Communist alliance can do about it. That, in essence, is what the American-fostered Southeast Asia Collective Defense pact has been up against in Indo-China, leaving it with more unanswered questions than firm accomplishments.

Essentially the same technique is a favorite when the Communists set out to take over control of a labor union or any organization dealing with the nation's domestic policies. Well-meaning but unwary liberals found that out time and time again back in the "united front" days before the Molotov-Ribbentrop treaty. A handful of Communists in such organizations would, at the start, seem incapable of running away with things. But by the simple expedient of attending every meeting, staying to vote to the last item on the agenda and working like mad on every committee where they obtained a foothold, the Communists too often were able finally to take over. For details, apply to almost any union labor official who has gone through the torment of rooting out the infiltrators after their infiltration gained, or almost gained, its objectives.

But infiltration as a method is not the exclusive possession of the Communists. They have no patent on it. Any group can practice it, and it promises to yield equal success, given the same fanatical devotion. Some groups of avowed anti-Communists have learned this lesson, as might be expected. One such group, which has formed around that highly vocal denouncer of the "communism" of the National Council of Churches, Edgar C. Bundy, at the recent Miami convention of the American Legion virtually took over that organization.

I

When Bundy, having worked his former American Council of Christian Churches—the Carl McIntire outfit—connection to a point of diminishing returns, set his sights on power in the Legion, he had only a handful of followers in a few posts in the Illinois department. Today the Bundyite infiltration is almost completely triumphant. Legion opponents of the Bundy fanaticism have been

routed; the Legion's national convention has endorsed most of the Bundy proposals for national and international policy; Bundy himself has emerged in the key position of permanent secretary of the national Legion's joint commission on Americanism and foreign relations. A subordinate officer of that commission has been elected national commander of the Legion, but as of today Bundy's is the name and the power and the glory. Infiltration has seldom won a swifter, more sensational victory.

A month before the Miami convention convened this paper predicted that its actions would disclose "Which Legion Is the Real Legion?" (see editorial, September 28). We expected the test to come over action on the report of an investigating committee, headed by a former national commander and composed of former national officers, which dismissed the charges of communism, atheism and subversive activity leveled against UNESCO as "utterly without foundation." We thought there might be a further revealing test in action on the Ford Foundation's Fund for the Republic. The tests came, and turned out as we feared they would. Maybe we were right in our contention; maybe the outcome *did* show what the Legion really is as a factor in American life. But we are beginning to think otherwise. The post-Miami Legion looks more like a huge organization whose too often indifferent members have allowed it to be captured by a reckless but devoted band of infiltrators.

To be sure, infiltration usually has to have some support, at least latent, to get started within an organization. The Bundy group found this in the Illinois department of the Legion. There has always been a core of extreme nationalist, and equally extreme anti-internationalist, sentiment in the Illinois Legion. This has been fed by the *Chicago Tribune* and the Hearst press; it has occasionally figured in Illinois state politics, most conspicuously in the Legion support for the various Broyles oath-requiring bills. It was to this anti-U.N., anti-Democratic party, anti-anything he denounced as "communism" already existing sentiment—and he was a free-wheeling denouncer—that Bundy directed his demagogic talents when he settled down to capture the Illinois Legion as his first move to gain power in the national body.

II

As any reader of Ralph Lord Roy's *Apostles of Discord* is aware, Bundy's previous notoriety had been as a sort of public relations man for Carl McIntire and the American Council of Churches. Capitalizing on his military title of "Captain" (he was in air intelligence during the war) he had covered the country addressing luncheon clubs and rallies organized by fundamentalist churches on the communist menace to the nation. This menace, in Bundy's book, largely consisted of the National Council of Churches, Bishop Oxnam and the Revised Standard Version of the Bible. Mr. Roy quotes an advertisement in a Texas newspaper in 1953 for a Bundy speech on "The Master Stroke of the Communists—the Perversion of the Bible. Who was behind the new Standard Version of the Bible? Captain Bundy reveals the subversive activities of so-called 'scholars' who worked on the unauthorized changes made in the R.S.V. and explains why no American Christian should own one." This is the man who is now to speak for the American Legion on good citizenship and foreign affairs!

Bundy for a time worked closely with Congressmen Velde and Jackson on the various excursions made by the House un-American activities committee into alleged church connections with communism. He is said to have boasted that he was responsible for Congressman Jackson's disgraceful attack on Bishop G. Bromley Oxnam on the House floor (where immunity permits any statement no matter how libelous) and for the subsequent Oxnam hearings. Certainly he did everything he could think of to seize the spotlight at those hearings, reserving the choicest seats for his superfundamentalist friends and bouncing around the room in which the hearings were conducted in a fashion to imply that he owned the place. (See The Christian Century for August 5 and November 4, 1953, pages 885 and 1272.) But the Oxnam hearings marked nearly the end of his preoccupation with the churches. Perhaps the national disgust which followed that spectacle had something to do with his shift. From that time on he was out to take over the Americanism drive of the Legion and to turn the Republican party back to its true faith, which he saw incarnated in Senator Joseph R. McCarthy.

On Captain Bundy's adventures with his Abraham Lincoln National Republican Club in Chicago, we have no room to comment here. Starting out to boost McCarthy, whom Bundy called "the greatest man alive," it has switched allegiance since that hero's decline to Senator Jenner and Utah's Governor J. Bracken Lee. In its effort to infiltrate the Republican party, either in Illinois or nationally, so far it has gotten precisely nowhere. But in its small roster of dedicated McCarthyites, Bundy found the two Legionnaires who, at Miami, proved his most active lieutenants—both lawyers, one a former organizer for Father Coughlin and the other a holder of high Legion posts who insists that he is not against international associations but that he fights the U.N. because it is engaged in subversion.

Bundy's first important move within the Legion produced almost as unfavorable a public reaction as the Oxnam hearings. He induced the Illinois Legion to attack the Girl Scouts for alleged subversive propaganda. Although the Girl Scouts hastened to try to placate him, the state Legion virtually repudiated him by electing a commander who was pledged to a constructive type of Americanism activity and to ridding the state organization of the sort of witch-hunting to which Bundy was pushing it. But Bundy had the last laugh. He and his supporters so dominated this year's Illinois Legion convention that they not only made up the slate of delegates to the national convention at Miami but were able to take the unprecedented action of denying the state commander, who had opposed Bundy, a place on that delegation.

No newspaper reader needs to be told of the way in which Bundy, supported by most of the Illinois delegation, dominated the national American Legion convention at Miami. The report by the commission headed by former National Commander Murphy rejecting the charges against UNESCO not only was not approved; it was not even permitted to come before the convention. Instead, a Bundy-written resolution was whooped through which called UNESCO subversive and demanded abolition of

the U.S. commission for that United Nations agency. Another resolution called for congressional investigation of tax-exempt foundations, obviously aimed at the Fund for the Republic. Another demanded an investigation of the American Civil Liberties Union. Another called for enactment of the Bricker amendment. Another called for revival by the Legion's Americanism commission of *The Firing Line,* suspended by last year's national commander, "to expose subversive elements and individuals without fear or favor and let the chips fall where they may."

No wonder the *Chicago Tribune*'s reporter at Miami saw the convention as "a victory for the Illinois delegation and particularly for Edgar C. Bundy." About the only victory Bundy failed to win came with the defeat of his resolution demanding that the United States withdraw from the United Nations. His principal lieutenant predicts in a Chicago newspaper that this resolution will certainly be adopted by the Legion's national convention at Los Angeles next year. He isn't quite so confident about Bundy's demand for a $100-a-month pension for every veteran over 60, but the lure in that will be hard to resist.

III

Many Americans, we are aware, are so convinced that the Legion is congenitally and conclusively a reactionary element in American life that they tend to dismiss it as such, much in the manner they shrug off the annual resolutions of the D.A.R. Certainly with a man of Bundy's past and turn of mind in the key policy-making post to which he has now attained, not much is to be expected from the Legion but isolationism on international issues and mccarthyism on domestic. With perhaps an occasional fling at the communism rampant in the "modernist" churches.

But the American Legion could be too valuable a factor in supporting an intelligent national policy in behalf of peace to write it off as a permanent captive of Bundy and his kind. It can be rescued from that fate. It can be rescued if what we believe is the great majority of Legionnaires, men who think as does Mr. Truman that their organization "has gone haywire," will do some infiltrating of post meetings on their own. If they will start at the level of the local post and then move up to the level of state departments, attending every meeting, seeing that every action is fully discussed and participating in every vote, the day will quickly come when the national body will represent them and not this fringe of fanatical McCarthyites which the Miami convention elevated to the seats of power.

Lot's Wife

HOW much she must have loved her home
That she forgot
The solemn warning which the Lord
Had given Lot.

She thought of lamp, of linen, hearth,
And, sobbing, took
At empty window, shuttered door
That last long look.

LESLIE SAVAGE CLARK.

'Sorry I Have to Go'

EDITOR THE CHRISTIAN CENTURY:

SIR: Our good friend (we have two or three, honest) the Rev. Dr. Nelson I. Baxter, of Davenport, Iowa, sends us a disturbing exegetical note on Judas. One detail that he illuminates makes us ask the painful question, "Is it I?"

The detail he notes is in the story of the Last Supper. Judas could not stay till the business of the meeting was done. He had an important engagement. Things were just getting started, and some of the most important moments in that fellowship were to come. But Judas had to go. Thus: "So Judas took the piece of bread, and immediately went out" (John 13:30). Mr. Baxter writes:

> As soon as the meal was over, one got up and left because of important business—Judas. It is so typical of church meetings. Think of that perennial host of men (and women) who come and give the church the glory of their presence long enough to eat a big meal for little money, and then, having done their religious duty for the month, get up and leave. "Sorry I can't stay for the program, but I have an important business engagement." (Probably the "business engagement" is listening to the commercial on their favorite TV program.) Often it is a "potluck dinner," and these ardent church people have stopped at the store on the way and bought a 30-cent cake as their contribution to the "potluck." Not a bad price for a ticket to a big meal for the four members of their family (three trips back to the food table!). It was real generous of them to come. Showed their deep devotion to the church. But—sorry I can't stay for the program. "And Judas went out, and it was night." Night settles deep on the heart of the pastor too as Judas after Judas walks out with a full stomach but an unfilled heart.

These Sorry-I-can't-stay people cripple the work of many valuable organizations, including churches. It is not merely that they often eat a $2 dinner for 75 cents, but that they block many good possibilities. The "power to see it through" which we hear so much about ought to include the power to stay through the meeting until its business is done. That may involve the risk of boredom, but even that is not as bad as what some earlier martyrs endured—being sawed in two, for instance, or stopping the mouths of lions.

The Sorry-I've-got-to-go brotherhood well illustrates a saying of Pascal's, that "most of the evils of life arise from man's being unable to sit still in a room." Many an important meeting of a church or social work organization resembles the trick musical piece by Haydn, the *Farewell Symphony,* in which one by one the musicians stop playing, blow out the candle on their music stand and quietly vanish till all are gone. This recalls Dean Hodges' definition of a fugue: "A piece of music where the various themes come in one by one and the audience goes out one by one."

The Communists were never guilty of this have-to-go fever. Remember back in the old days of the unlamented "Common Fronts," the Communists who had infiltrated many organizations would never leave, while the others "had to go." Then, by staying till the Comrades had a majority, they could pass any motion they wished.

Most real progress has been achieved by those who could stay till the business was done. May their tribe increase!

Sorry I can't stay for the program.

Hurriedly,

SIMEON STYLITES.

But What About Peronism?

By Sidney Lens

JUAN PERÓN is gone, his name muddied by scandal and thievery. But Peronism, the political phenomenon, will doubtless rise again. There was a bit of Perón in the Brazilian dictator Getulio Vargas, who committed suicide last year. He too used the working class as a counterweight against the army. He too called himself the spokesman of labor and gilded his dictatorship with a fake ideology. From one end of Latin America to another the dictators utilize Peronism—more or less, depending on their abilities, needs and pressures—to forge some sort of mass base.

Perón the dictator, the fascist, the student of Mussolini, was idolized by millions. He put thousands in jail, yet he won over a segment of every important political party that opposed him—including the Communists, Socialists and Radicals. He destroyed the free labor movement, yet he won to his side millions of the men who toil, and there was a time when he could draw hundreds of thousands to the Plaza de Mayo just by a word. A terrifying thought for liberals and democratic socialists—that a fascist dictator had 50 to 80 per cent of the "downtrodden masses" behind him!

A Natural Habitat for Fascism

How did he do it? Why did he do it? And what is there inherent in the Latin American scene that gives rise to this peculiar form of fascism?

In Perón's case the original impetus was the war. There is hardly a doubt any more that Perón and his Eva were paid German agents. A recent book published in Uruguay gives documentary proof. Even if that were an exaggeration, it is certainly true that both Perón and the military group which executed the 1943 *coup d'état* were pro-German. The coup in fact was engineered because of anxiety that the old president was going to support a pro-American candidate in the new elections. The army took power at this point because it wanted to be on the winning side. Perón, who played only a minor role in this first skirmish, soon achieved the rank of minister of labor. From this vantage point he struck toward a more comprehensive goal than anyone in the army dared imagine. The generals were merely trying to be inoffensive to the side they thought would win, but Perón visualized his role as that of nazi Gauleiter for all Latin America. This was his dream and his delusion, the unifying thread which explains his whole pattern of action.

Similar dreams and delusions are, however, common to all Latin America. Perón reached out for power over a whole continent; but other dictators, satisfied with power in their own country, can adopt—and have adopted—the same techniques.

For the salient feature of Latin American affairs is that there is a great political vacuum. Industrialization is only in its incipient stages. When the United States and Britain were unable to trade with the 20 republics to our south, they had to fend for themselves, build rudimentary industry to produce the things formerly imported. Thus emerged a nascent capitalist class and a nascent working class. Each was weak, lacking in class-consciousness and incapable at first of playing any decisive role. The big force in Latin America until the social revolutions in Mexico, Guatemala and Bolivia and the fascism of Perón was the feudal oligarchies. The army was their prop. Its leaders came from the ranks of the oligarchs and it was indebted to the feudal system.

Feudalism Not Yet Dead

But feudalism cannot survive in a modern world. Industry penetrates from without. In Latin America industry was forced on the nations by wars and depressions which began and ended elsewhere but affected the 20 republics quickly and decisively. Thus emerges a peculiar political pattern. Nations like Brazil have massive cities like Río or São Paulo, modern machinery, buses, railroads, even steel mills here and there. But the feudal classes remain dominant in the hinterland and the old way of life is only slightly altered. The old drags on the new and pulls it down. Periodically therefore there is a crisis, a fundamental clash of interests. The new classes, capitalists and workers, want reforms of one kind or another. The capitalists want roads and railroads, a building-up of the interior, growth of the mass market. The workers want social benefits, higher wages. But neither of these classes is capable of imposing its will. Neither controls a large enough segment of the economy or the political structure to strike out on its own. Feudalism is dying, but is not dead enough to be interred, while industrialism is growing, but is not strong enough to sweep the rotting feudal hulk aside.

Only the army seems capable of filling this vacuum. The army is the only well organized force in any of these countries. It has a monopoly of arms and a stable structure that permits of decisive action. Most often it rises to defend the oligarchy; on occasion it stands cheek to jowl with social progress. The army is small and weak by our standards, but the new classes are as pygmies, so that the military towers over society.

The Military Is the Pivot

Peronism exerted an attraction on the Latin dictators because it attempted to build up a counterweight to the army, a mass base that could keep the generals and colonels in their place. Any Latin American political leader with ambition, with a desire to develop his country, knows that he must achieve precisely that: keep the army in its place. Otherwise the army will stand with reaction against change, with the past against the future.

There are thus sound nationalist reasons why the working class should be used to balance against the army. Sincere nationalist movements like Acción Democratica of Venezuela and APRA of Peru attempt to build labor as a democratic force to stand on its own feet. Nationalist-minded dictators also try to utilize labor for their ambi-

tions—only they dispense with the democracy and of course are not interested in labor for its own sake.

In the case of Perón, his nationalism was fired by the hope that Hitler would win the war. By the time Perón had achieved full power in 1945-46 this dream was already shattered. But the momentum spurred him to continue the experiment. Perón was going to unify Latin America behind himself, and as against the United States. If there was no longer a Hitler for whom he could act as Gauleiter, he would play the role independently.

For this he needed three things: First, stable internal politics—an end to the comic-opera revolutions by the army. Second, a large industry capable of sustaining such an expansionist program. Third, a political philosophy—or more properly a political demagogy—that could act as a welding agent for the program.

As a young officer years back Perón had been an attaché in Rome and had diligently studied the fascist philosophy. Now he had an opportunity to apply it—and apply it in far more favorable circumstances than either Hitler or Mussolini. The latter had come to power in the wake of depression and economic chaos; Perón came to power at the highest economic peak in all Argentine history. The country had accumulated some $1.7 billion of foreign exchange as a result of wartime shortages in the Allied nations; and its industry, forced to fend for itself when the United States could not supply it with goods, pushed forward relentlessly. With such largess at his disposal Perón had much room to maneuver.

Labor Brought to Its Feet

The first task, to build a countervailing force to the army, was accomplished by an overpowering appeal to the working people. Like Hitler, Perón presented himself as their candidate, their servant. Before the 1946 election labor was brought to its feet when Perón decreed that all employers must pay a thirteenth month's wage. By arrest or discharge from jobs the Socialists and Anarchists were forced out of the leadership of the free trade unions, and in place of the small General Confederation of Labor with a few hundred thousand members Perón forged a movement with five or six million. Employers were made to abide by the law, discharge of a worker became next to impossible (at least in the first few years), and labor took on a new feeling of importance as the regime tried to prove through scores of measures that the dignity of the workingman was its main concern.

Fortunately for Perón, the Argentine economy was able to absorb his social security measures. The cost came to some 50 or 60 per cent of the payroll, but industry was booming, with government loans and high tariff protection to sustain it. It merely passed on the additional costs to the consumer, thereby forcing a ten-year-long price-wage spiral, so that by the end of the decade the worker was probably worse off—except for the social security measures—than at the beginning. But the illusion of the increases, the emphasis on dignity, and above all the appeal to hundreds of thousands of villagers who came from the low-wage interior to the big city, gave Perón his counterweight against the army. The working class, young and untutored, bribed and confused, was in his pocket. It could be brought to the streets in commandeered trucks and buses in the same way that John L. Lewis can bring out the coal miners by a single wink.

This was certainly an innovation for Latin America. One prominent politician put it this way: "Our revolutions used to be matters of simple mathematics. Each general counted the forces of the other side, and the one with the least numbers graciously withdrew to the honor of exile. Now there was—so long as Perón could keep his hold—another force to contend with."

Agriculture Sacrificed to Industry

The second requirement, industrialization, was stimulated by state building and loans. The process was inept, inefficient, costly and crooked beyond belief, and for the long term proved a great handicap. Perón sacrificed agriculture—the "gold" of Argentina and its major source of foreign exchange—in favor of industry. The state bought agricultural products at forced low prices and earned enormous profits from exports, which it fed back to industry. Landowners found it difficult to purchase needed supplies abroad, to replace outworn machinery. Agricultural production fell while industry boomed. Each import license granted was accompanied by shameful bribery and all the new companies paid their bit into the outstretched hands of Juan Duarte, Jorge Antonio or other Peronista stalwarts.

On the whole, however, cushioned by the $1.7 billion of foreign exchange, Argentine industry showed a substantial gain. But eventually most of that foreign exchange was dissipated—at one time there was only $200 million left—and Perón was forced in sheer self-defense to aid agriculture to recover its former position. The means of accomplishing the feat of industrialization was certainly a mistake, but the physical reality was there and in many minds Perón was identified with its results.

A Philosophy for the Continent

The third requirement, the philosophy, was made to order. The scapegoat was clearly at hand. Perón needed no Jewish minority to flagellate; he had his Yankee (and Western) Imperialism. The aim of justicialism—Perón's creed—was, he said, to become economically independent of imperialism. To that end he purchased the railroads and other utilities from foreign investors and strove for a viable economy. Further, he attempted to consolidate Latin America by talking of a "third position" which would oppose both America and Russia. He offered aid to the Bolivians when they made their revolution; he put pressure on Chile and other countries to take over foreign companies; he established his own trade union center for Latin America; and he took a variety of additional measures to nudge the 14 other dictators of the western hemisphere into his camp.

This was Argentine fascism, *justicialismo*, in action: a rounded plan with purpose and direction. But it came to an inglorious end. It was unable to mobilize a single ally from among the other nations. Its agriculture was in difficulties, its foreign exchange very short, its industry hampered by corruption and restrictions of imports. Its working-class base disappeared. Last year in the face of momentous inflation it granted small raises, this year none. The workers learned that freedom is worth more than concessions which melt away anyway under the heat of

zooming prices. On June 16 when the navy was attacking the Casa Rosada the call went out for workers to assemble at the Plaza de Mayo, in front of the Pink House. In scores of factories the leaders had to threaten their men with guns to force them onto the commandeered trucks. At that the showing was relatively small, 20,000 or so.

Subsequently, when Perón made the gesture of "resigning," the labor union officials were able to herd 100,000 workers to the square. But again this was a far cry from other years when many times that number could be brought to the Plaza de Mayo and whipped into fervid enthusiasm for Perón's demagogy. It is significant that when the fateful days of September arrived Perón did not even make a gesture to the working class to go out on strike. His mass following had already disappeared. He was left isolated and dependent on the army—the very force he had tried to circumvent by his union-support and his "shirtless" hooligans. He had gone too far, had stepped on too many toes. Too many people had paid graft and received too little. Too many businessmen felt constrained by the mountains of government decrees and controls.

The pressures were so great that even the Roman Catholic hierarchy, which had supported Perón through the years, was forced to break its alliance. The dictator's blows had fallen everywhere, on the feudal oligarchy, the secondary leaders of the army, businessmen, skilled workers. When he gave a Cadillac to a general he made an enemy of a colonel or a captain. When he favored business as against agriculture he made enemies of the big landowners. When he granted an import license to one businessman he disaffected dozens who were not so favored. Each of these social layers, breaking with Perón, might also break with Perón's ally, the Roman Catholic Church—unless something were done.

The Hierarchy Too Deserts

In sheer self-defense, then, the hierarchy began to talk of forming its own political party. To Perón this was heresy. He retaliated by challenging the church for control of the youth. Peronista school clubs were established everywhere, and each class was monitored by a Peronista youngster who dominated the classroom to the point where teachers had to mark him present when he was absent and give him good grades though he might be backward. On Sundays thousands of children were entertained by the dictator himself on his palatial grounds and were given gifts. Perón threatened to end religious education in the schools and to separate the church from the state, cutting off its subsidies and other privileges. The breach widened and the final struggle became inevitable.

The fight between Perón and the Roman Catholic Church was thus an effect of the general social instability. The bishops might have supported him longer but for the fact that the bishops' supporters no longer supported him. Many of the younger priests bitterly berated their superiors —I spoke with some of them—for having refused in years past to help the Radicals and Socialists overthrow Perón. Now there was little other course, unless the church wanted to isolate itself completely from its followers.

The revolution of June 16 was a confused reflection of interests both to the right and to the left. Except for the Stalinists and sections of the army, everyone wished for its victory. Though the church might be the main beneficiary at the moment, the re-establishment of democratic rights would give the center and the non-Communist left also an opportunity to function.

This first revolution was defeated because the leading cadre of the army could be cajoled back into Perón's corner. Too many generals had accepted Peronista bribes to survive any kind of democratic investigation. At the last moment the dishonest generals evidently decided not to join their navy confreres. But there was no wholesale purging of the navy. Hundreds of the younger officers secretly organized and made contact with the civilian opposition. The top echelons of the army knew this, and were therefore prevented from taking action against the military opposition.

Finally on September 16 this uneasy stalemate came to an end. The younger officers and their civilian friends had their effect: higher-placed generals took the lead to finish the work begun on June 16. Perón's empire fell from around him. The people on whose toes he had stepped deserted him. The working class refused finally to come to his aid, and many thousands of intellectuals, students and some workers actually took to the streets in opposition.

Perón Gone, but Peronism Remains

The Argentine fascist experiment ended precisely at the point where it could no longer spark the working class as a countervailing force to the military. And segments of the military made the revolution for precisely the same reasons that the military has made so many other Latin American revolutions—that neither the working class nor the capitalist class had enough historical maturity or organized power to lead such a revolution on its own. Perón is now replaced by the military he strove to circumvent. Because he was a fascist and an opportunist, he did not and could not build a true mass base.

But the problem highlighted by his career is the same throughout Latin America. As the nations industrialize there will be democrats on the one hand who try sincerely to build the labor movement, and dictators on the other who try to utilize it. Both however will be striving to fill a political vacuum that has plagued the republics to our south for decades. The monolithic feudal oligarchies are being pushed into the historical ashbin, sometimes slowly, sometimes, as in Bolivia, at a relatively rapid tempo. Peronism was one of the abortive steps along that path. But the central core of Peronism, of building a counterweight to the army, will remain until Latin American labor can stand on its own feet and force both the army and the politicos to accede to true democracy.

At Acatitlan

RARELY a rose that seems as celebrant—
that bears its green
on cadent leaves, and shows the heart
red. And rarely seen
dominions of bees that chorus all
a praise of pollen seem
the multitude about His face.

BRUCE CUTLER.

Third in a Series on the Church And Older People

Forsake Me Not

By Margaret Frakes

WHAT ARE the American churches, as denominations, doing to implement their new-found concern to help make life more rewarding in their own membership and in the wider community for the increasing number of persons past sixty-five? Here let me present a few of the answers—exclusive of fellowship programs and homes for the aged, which will be dealt with later.

A decade ago the Methodist Church brought together small groups of older adults to learn their "real needs" and find out what they would like to see the church do to help meet them. Since that time, under the direction of Virginia Stafford of the division of Christian education, adult work leaders in this energetic denomination have consciously given high priority to service to older persons. Today, in sixty-one of its conferences, older people gather once a year for a four-day period of fellowship, inspiration, leadership experiences, discussion of personal problems and consideration of how they may fruitfully serve their home churches. As a result, many Methodist churches from Maine to California are being inspired to carry out constructive programs with, not for, their older members. They are being enriched thereby.

Workshops for Methodists

Fourteen Methodist conferences now have special directors for work with older adults. To help churchmen with district and conference responsibilities gain an understanding of the special needs of older people and acquire the skills necessary to meet them, the Methodist Church has developed two-week regional workshops. To the first one, held in 1954 at Drew University, men and women came from 21 conferences from Texas to Maine. Another was held the next year at Garrett Biblical Institute, a third at the College of the Pacific. In addition, denominationwide, "skill shops" have demonstrated effective methods of leading older people in crafts, music and other activities. So successful was the weeklong "laboratory" held in a local Janesville, Wisconsin, church at which the denomination's department of adult work gave practical demonstrations of work with older people that another, to serve the entire North Central jurisdiction, was scheduled for February 1956 in Sycamore, Illinois. Meanwhile, in hundreds of local Methodist churches, fellowship clubs are not only taking older people off the shelves to which congregations had relegated them, but are welcoming older men and women from the wider neighborhood.

In its regular leadership education curriculum, the Methodist division of Christian education offers a comprehensive, idea-packed course on "Older Adults in the Church" designed to help in planning local programs. Last October, the Methodists launched an attractive quarterly, *Mature Years,* so far the only such journal in the religious field. Serving not simply those physically unable to attend church, as did *Home Quarterly* which it supplanted, but all older adults in the church, this "goldmine" journal offers articles on various aspects of "growing older"—health hints, hobby and crafts suggestions, devotional and Bible study materials, poems and pictures, articles of general interest.

Lutheran Pioneering

As might be expected from their yeoman work in social welfare, the various Lutheran churches are pioneering in devising ways to provide needed services for their older members. The National Lutheran Council's division of welfare offers what is probably the most comprehensive consultation service in the field; instead of operating direct services, it seeks to help related agencies strengthen their own programs. Inter-Lutheran pilot centers for older people have been developed in certain communities: for instance, in Youngstown, Ohio, where in a large stone residence set in a wide lawn the Lutheran Service Society of Northeastern Ohio operates a center for daily fellowship and crafts activities, a camping program and a "friendly visitors" guild.

To stimulate thinking and promote discussion of the older person's "problem," the American Lutheran Church in 1955 issued the comprehensive, thoughtful statement on church responsibility to the aged quoted in an earlier article in this series. (See The Christian Century for October 26, page 1235.) And in the "Program Emphases for Lutheran Welfare" adopted at its 13th convention in 1954, this denomination set forth specific objectives for unified efforts to meet the needs of its older members living not only in its institutions but also in their own homes or in frequently more difficult "family situations."

For Local Parish Initiative

Realizing that at least 90 per cent of its seniors live not in homes for the aged but within its own parishes the Augustana Lutheran Church is awakening to the needs of that heretofore neglected group. In a recent issue of the *Augustana Seminary Review,* Melvin A. Hammerberg, whose Arlington Hills church in St. Paul, Minnesota, had embarked on a three-step program of service to older persons in its community (culminating in provision for convalescent care), listed specific services the local church can provide and concluded with a plea to "let there be light at twilight." In the Evangelical Lutheran Church, practically every parish has a "visitation committee" with special responsibility for the aged and shut-in, while many of its parish organizations are beginning to see to it that their programs and emphases are of special interest to those in the "golden years."

In the summer of 1955 the Lutheran Church—Missouri Synod launched a comprehensive "Senior Citizens Project" to take systematic advantage of the spare time and energy of its older laymen for "God-pleasing endeavors." The

synod's Laymen's League, which will direct the project, plans to start things off by publishing a manual to suggest jobs that will benefit both churches and oldsters.

Through the inner mission department of its Board of Social Missions, the United Lutheran Church offers consultation services to its homes and other agencies. It cooperates with the social missions committees of boards and of synods, interpreting their responsibilities and suggesting standards for their work with older persons. This denomination has been particularly creative in its care of the elderly, as well as of others, who are in trouble or who otherwise need special attention. It has a number of excellent casework agencies which provide counseling services, helping older people make satisfactory "unsheltered" living adjustments within the normal community. In a recently published pamphlet, *The Congregation Serves Older People,* the Board of Social Missions presented concrete suggestions for implementing the church's concern for her older members through worship services, pastoral counseling, group activities, "friendly visiting," assistance in securing housing and housekeeping assistance, helping solve money, employment and health problems, and working with other community organizations which are seeking the same ends.

Pilot Plan in Illinois

One of the most comprehensive regional United Lutheran programs is that developed out of a few individuals' concern by the Illinois synod's social missions society under the direction of Harold W. Reisch, a pastor trained in social work techniques. The society operates a chaplaincy program and a varied, comprehensive service for older persons. Synodwide, its staff stimulates concern for older members on the part of congregations, interprets the needs, is on call for advice on specific activities. It has been in on the planning for and initiation of golden age clubs—five in local parishes, one, housed in the residence which serves as the society's Chicago headquarters, functioning as a demonstration center, open daily for a varied program of crafts and fellowship.

The society also cooperates with other groups in Chicago working for the spiritual and physical welfare of older persons, participating in workshops, institutes and informal discussion. Mr. Reisch is convinced that the problem is not to be solved in isolation; the church, he feels, must take its place as part of a community team each member of which has a distinct contribution to make to help the "twilight years" become a time of fulfillment.

The "club" phase of this Lutheran social mission society's program is the responsibility of the group caseworker on its staff. Mr. Reisch and a second social worker carry out the third function of the program for older people—providing casework services for the churches of the Illinois synod. To them are referred family and personal problems related to the "maturing years" which local pastors and congregations have been unable to solve. They admit that they have not always been able to come up with an effective solution, but they can point to a growing number of families and individuals for whom their services have made life again worth living. Sometimes this happy turn of affairs has been brought about through personal counsel, sometimes through development of new interests or referral to an activity program which proves therapeutic (here the counseling and club functions mesh together), sometimes through a recommended change in living arrangements.

Help Through Foster Homes

To supplement the latter alternative, the society has developed a foster home program, building up a list of families willing to take into their homes an older person for whom life in his present living situation has become unbearable—families whose members have demonstrated an adjustability and spiritual balance which indicates that the experiment will work out. (Incidentally, an increasing number of professional studies indicate that such a plan as this is perhaps the most effective means of providing older persons who have no suitable homes of their own with a chance to continue as a part of normal society.)

As another supplementary service, this Lutheran society has on file a list of commercial nursing homes it has investigated and found suitable for infirm older persons who can no longer be cared for by their own or by foster families. Its service does not end when it has found a foster or nursing home for the person referred to it for care; the caseworkers continue to visit him frequently, counseling him as he makes what is often a difficult adjustment to a new way of living, seeing to it that his physical and spiritual needs are met—always with an eye to the possibility that he can be helped to return to an "active" place in the community. Increasingly, other Chicago welfare agencies are referring to the society "problem cases" in which the older person involved has a Lutheran—or in many cases simply a Protestant—background.

Beyond Lutheran Doors

And this still is not all. In the Chicago area, the society has enrolled volunteers from local parishes who, after intensive training by the city welfare council's volunteer bureau, are assigned to "make life livable" for elderly persons in public institutions who would otherwise have no single contact with life outside the barren walls. Said the chaplain of a county home near Chicago when Mr. Reisch discussed assigning volunteers there: "We are swamped by church groups coming in to 'entertain' our people, particularly at Christmastime. But we need *one* devoted person to make his special charge *one* of the many here who lie or sit year in and year out with no visitor, no reminder that anyone cares what happens to them." The mission society now has twenty-five such "each one visit one" volunteers assigned to that home, all aware that one failure to visit on the appointed day can be an omission leading to spiritual suffering. Few of the elderly men and women who are their particular responsibility, it might be noted, are Lutherans.

This pilot project is being watched closely by other United Lutheran synods, and by social welfare agencies in other denominations, for the light it may shed on what the most pressing needs of the elderly are, and what the churches can do to meet them. The Illinois society is now planning to add another member to its charities office staff in Springfield, to serve more adequately older persons in the downstate area. It will have an active part, too, in the synod-approved plan to establish a series of small homes throughout Illinois to serve those older persons whose particular needs existing services cannot meet—those who need

sheltered care. The homes will be not just residences for those who choose to live in them, but the capstone on the synod's social welfare program for the elderly.

The Lutherans' endeavors to meet the needs of their own and other older people are strengthened by the emphasis they have long placed on sound social work techniques in the handling of *all* their welfare programs. And for the future of those programs the Lutherans are looking ahead: check the lists of students who have been led by religious motivation to enroll in professional schools of social work, and you will find many of them studying on Lutheran scholarships.

A Call from the Brethren

In the Church of the Brethren, a committee of the Christian education and brotherhood service commissions studied the needs of older people and issued a "call" to the church to take account of recent gerontological discoveries and "use them as allies in a more significant ministry to older adults." The General Brotherhood Board adopted the committee's recommendation that, while homes and other institutions should be a continuing responsibility of the service commission, the spiritual needs of the vast majority of the elderly still in the parishes should be given ever greater attention by the local congregation; and that the two commissions accept the responsibility of encouraging and assisting it in that task—through counsel, conferences, discussions at all levels of church life.

For the Disciples of Christ, the United Christian Missionary Society in 1954 sponsored two "clinics" on the needs of older people—in Springfield, Illinois, and in Seattle. In them participants were introduced to the problem and to community agencies and resources ready to help in grappling with it. Out of the Seattle clinic came a call for a "bureau of opportunities" to match needs with services available to older people, and for leadership training courses available to persons eager to "work with oldsters" in the church.

'Visitation' Services

In the Presbyterian Church, U.S., the women's organizations in many local churches provide a visitation service and sponsor activities for the "home circle"—aged and shut-in members of the congregations. The Church of the Nazarene offers visitation services and Bible study to its older members through the home department of its division of church schools, and plans to enlarge the program under its recently appointed director of Christian family life.

The Presbyterian, U.S.A., Board of Christian Education last year made a survey of what was being provided for older persons in several of the denomination's synods. As a result, it is now sponsoring a number of pilot projects out of which, it is planned, an adequate program can be developed in the older-adult field. In the meantime, it has issued two pamphlets: an appeal to pastors for understanding the needs of their older members, coupled with concrete suggestions as to how those needs might be met; and a comprehensive bibliography of printed materials, together with suggestions on sources of program ideas and information. In 1954 the Presbyterian, U.S.A., National Women's Assembly, which enrolled 2,000 women for a week's training program, offered a section on "Growing Old Gracefully."

Early in 1955 a group of leaders in the Southern Baptist Convention came together to discuss their churches' responsibility for the physical and spiritual welfare of older people in the community. They concluded by requesting the convention's Christian life commission to undertake serious research on the problems of the aged, find out what society in general and Baptists in particular are doing about the problem, and come up with a proposal for a comprehensive Southern Baptist program to see that it ceases to be a matter for concern. To these Baptists, the challenge seems to be basically related to family life, and they expect the answer to be found in efforts to develop a new solidarity in family living.

The Protestant Episcopal Church has endeavored through its National Council to supply aids designed to arouse interest in and offer suggestions for parish services to older members. In 1952 the council published *They Shall Bring Forth Fruit in Age,* by Paul B. Maves, the Methodist minister who has come to be recognized as perhaps the leading expert in the field of the church and older persons.

Episcopalians Made Aware

Inspired by Methodist efforts on the conference level, the department of Christian social relations of the Episcopal diocese of Ohio in July 1955 sponsored a four-day conference attended by senior church men and women from all parts of the diocese. The department assembled a notable list of leaders in services to older people, including laymen active in the Cleveland welfare federation's comprehensive program for senior citizens. There were talks and round table discussions on the problems of old age, on how the teachings of the church may be applied to those problems, and on health, hobbies, psychological adjustment and the attainment of "serene living." Family problems came in for dissection under the leadership of Mabel Wagner, psychologist and social worker for Cleveland's famed Benjamin Rose Institute. Now the department staff is looking forward to future conferences and seeking ways to implement into local parish programs the ideas gained. It recognizes that one of the stumbling blocks to be encountered is ministerial indifference or downright opposition ("They're just adults, aren't they?"). But it is not dismayed. "We realize we may have to fight to get an adequate program for older people adopted within the church," a concerned layman in the diocese said recently. "But the need makes it worth doing." For the "doing" the diocese counts heavily on laymen who are social workers.

So much for denominational activity. Next week's article in this series will look at interchurch efforts—national, regional and local.

Somber Wonder

THE SEASON of chilling rain and storm is here,
The flower petal strewn, the leaf grown sere,
But beauty has not fled. God makes us see
A somber wonder in each barren tree.

LUCIA TRENT.

NOVEMBER SURVEY OF BOOKS

Lest We Forget

PROTESTANT CHRISTIANITY: INTERPRETED THROUGH ITS DEVELOPMENT. *By John Dillenberger and Claude Welch. Scribners, $4.50.*

NO MATTER how tardy, this is one review that has three urgent reasons for being written: (1) A knowledge of the history of Protestant Christian thinking is all-important to Protestantism's becoming itself. (2) New histories of Protestant theology are few and far between. (3) This particular history of Protestant Christianity does its assigned job superlatively well.

The authors undertook a study of Protestant thinking in terms of its development. Instead of discussing certain allegedly Protestant principles, they have described a verifiable Protestant process in which principles and forms have been continuously born and criticized and reborn. In this development Protestant theory and tradition are important elements; but social and cultural factors and crises in church and world history are equally important elements in the development of Protestant thought. This action and reaction, this give and take has been swiftly but carefully plotted throughout the study. The result is a picture of movement and growth. There is real drama in the conversation Protestantism is always having with itself, in the dialogue it carries on with the world.

All this is conveyed with remarkable good spirit by the authors. At each turn in the Protestant process, Dillenberger and Welch climb into the important movements to describe them and analyze them from the inside. Each new development is sympathetically, even empathetically understood. Even when wrong turns or dead ends are hinted, there is full and friendly understanding of how and why things went the way they did.

Protestant orthodoxy, for instance, was a kind of dead-end. "The dynamic religious thinking of Luther and Calvin was arrested by a concern whether or not particular formulations were true to Luther or Calvin . . . Instead of statements reflecting an experience of encounter with truth, truth now was tantamount to the statement itself . . . Theology came before the Bible, as the key to its interpretation, rather than after it, as its explication." But then the irenic summation comes: "Nevertheless, the type of thinking which was represented in Protestant orthodoxy took seriously the nature of the theological task. It set for itself the rigorous discipline of trying to think from a Christian perspective at every point. Seldom has the task of saving the center of Christian theology against encroachment from the outside been taken so seriously."

Or switch ahead to modern liberalism. After all its divergence from the main line is listed—and these authors are especially sensitive to that divergence—the positive judgment is that "liberalism was essentially an attempt to recover the truth of the gospel as it spoke to the hearts of men and to present it in the thought forms of the modern world. It was a vital, existential, experiential re-creation of theology which was not primarily concerned with creed or orthodoxy but with the living reality which lay behind these."

Even when the authors were baffled—as when they move cautiously into the amphibious, ambidextrous, androgynous Catholic-Protestant ambiguities of Anglicanism—the concluding remark is as gentle as apt: "In accord with the *via media*, they consider themselves Protestant in respect to continual *re*-formation and Catholic in the sense of the tradition and continuity of the church. Having ventured these general remarks, it is safest, nevertheless, to leave the question of whether Anglicanism is Protestant to the self-understanding of each Anglican."

But Dillenberger and Welch were concerned for more than a just account of the development of Protestant Christianity. The account must also be accessible to that intelligent layman for whom we are latterly so concerned. That meant that the book could not be written as scholarly shop talk; the professors could not just talk to each other in it, much as that is to be desired at other times and in other places. This study had to explain itself as it went along, and in a common language. This it does. I don't know who cracked the whip over these very learned and sophisticated scholars, but whoever did the slave-driving, it availed much. The book as it now stands is not light reading, but neither is it heavy going. Anyone who really wants the information can get the straight stuff here, and find a serious pleasure in the getting. As one who has taught from the book, I can report that it is eminently teachable.

The book, because of its assumed audience, is not heavily documented, and when it does quote it is usually from some other commentator who has said best what Dillenberger and Welch would like to be able to say at that particular point. Anyone who leaps from this mechanical detail to the assumption that the authors have not worked from primary sources has totally missed the authentic weight of the book, has quite overlooked the point and purpose of the book, and certainly doesn't know *Dogmengeschichte*-drenched Dillenberger and Welch.

Only one qualification on the success of the study nags at me. That is the inexplicable provincialism of its treatment of the new currents in Protestant theology. After the broad and sensitive urbanity of the rest of the book, suddenly most of the recent developments are stamped "Made in U.S. A." Which, of course, just is not so.

If this Reformation season were a time for resolutions, digging through this book would be a good one. And since it is a time for texts, try this one on for size:

> What Protestantism is can be seen only in the light of its development. The dynamics of Protestantism have been operative both in biblical literalism and in the criticism of that view in the name of historical analysis, both in the Calvinistic reinforcing of the spirit of capitalism and in the sharp critique by the social gospel. Protestantism is a life in community which expresses itself in a variety of forms and yet points to a gospel which both creates and transcends those forms. It is a continual reappropriation of Christian faith by a community which lives always in interaction with the whole human community. Thus, it is a community which can understand itself and its past, and the whole history of the church, only in a critically appreciative way. It has faith in the God and Father of Jesus Christ who is ever creating, judging and redeeming.

THEODORE A. GILL.

Living Protestantism

THE PROTESTANT TRADITION. *By J. S. Whale. Cambridge University Press, $3.75.*

CHANCES ARE that if Principal Whale had started out to write a book on the Protestant tradition, it would not have been organized as this one is. But the author of the memorable *Christian Doctrine* had accumulated a drawerful of lectures which all bore on aspects of the Protestant position, either historically or with regard to varying conceptions of the nature of the church or in dissent from the traditions and claims of the papal church. By inserting a half-dozen transitional passages it was a simple assignment for the Cambridge theologian to run these together. And the result is a tremendously stimulating book—not as philosophically probing as Tillich's *Protestant Era*, perhaps, but one which mine-run Protestants will find much more readable and probably more usable. It is one of the most noteworthy books in its field to appear since the rise of the modern ecumenical movement.

A little more than the first half of the book is given to studies of Luther and Calvin, viewed from the standpoint of their permanent contributions to Protestantism. Dr. Whale's Luther is essentially Roland Bainton's, with more attention paid to his churchmanship than was to be expected from his Quaker biographer. His Calvin is the almost depersonalized brain who used Scripture and church fathers to provide Protestantism with a logical body of doctrine that saved it from what he calls "the extreme right" of Roman and "the extreme left" of sectarian theology. He has an uncomfortable time with predestination, but when he moves on to discuss Calvin's churchmanship he is working on a topic where his enthusiasm shows through in a triumph of analysis. One factor which makes his treatment of both Luther and Calvin so valuable is that he is obviously steeped in their original writings; in dealing with them he works almost entirely from primary sources.

Although he accepts the "sect type" ter-

minology of Troeltsch, there is in Whale none of that scarcely veiled condescension with which the theologians of the various Protestant establishments have treated the contributions of the free churches. He has no apologies to offer for nonconformity—largely, I presume, because he is not apologetic about his own Congregationalism, and possibly to a minor degree because he was lecturing in Texas when he framed these chapters—though he views the fissiparous tendencies of the *Heiligkeitskirche* from the standpoint of a profound dedication to the ecumenical ideal.

His section on the relation of Roman Catholic dogma to the idea of toleration and the future of the church universal is one of the most uncompromising and hard-hitting to be set down in the last twenty years by a front-rank scholar. American Protestants who by this time may be growing a trifle weary of the oft-quoted references to Ryan and Boland should be especially interested in Dr. Whale's handling of Msgr. Roland Knox.

If the book thins out anywhere, it seems to me it is in its final section on the ecumenical movement. And I have a haunting fear that the trouble is not with Whale but with the movement. Most of this section is realistic, evangelistic and apostolically Christian. But when it comes to the old, key problem of the nature of the church, there isn't a great deal of punch. "The ecumenical movement," writes Dr. Whale, "will be convincing only when each separated communion is prepared to give up some cherished feature of its own architecture, in the interest of the great design of architectonic unity." So far so good. But then—

> To come down to illustrative brass tacks, this means that the writer of this book must be prepared to accept some form of episcopacy; . . . he must leave it to the great episcopalian churches to make a similar recognition that the gathered company of believers must have a constitutive and permanent function within the great church of the future, such as it has not had in the past.

Except with regard to Eastern Orthodoxy, there is not much equality of concession or compromise here. It is true that the concession on episcopacy is safeguarded (hedged, a high churchman will say) with the words "some form of." But the ecumenical explorers who ran into a stalemate at Lund will hardly regard the problem of finding place for the "gathered company" concept on a plane with the problem of episcopacy. There are gathered companies in virtually every kind of church, and even Orthodoxy is mindful of lay rights. The ecumenical solution seems just about as far off as before.

I trust, however, that this comment on one section—though it is the climactic section—will not be taken to diminish my enthusiasm for Principal Whale's book as a whole. It is a great book; one which I expect to come back to again and again to straighten out my own thinking. One of the things which make it a great book, I should add, is that it is written with a literary style and a relaxing humor which hardly one theologian in a thousand commands.

PAUL HUTCHINSON.

New Luther

LUTHER'S WORKS *(55 volumes). Edited by Jaroslav Pelikan and Helmut T. Lehmann. Concordia Publishing House and Muhlenberg Press, $5.00 per single copy, $4.50 per copy by subscription.*

SIGHT UNSEEN here is an announcement and a plug for a publishing venture which should have the backing (by subscription) of every informed or would-be informed Protestant Christian. Over the next fifteen years and across 55 volumes the distinguished editors are going to track down everything we ought to have of Luther in English. It is a formidable undertaking (see news item on page 1287). There are more than 350 titles in Luther's lifetime outpouring. Of the four previous sources available, the Weimar Edition has already run to 100 volumes since its beginning in the last century, and is still going. The Erlangen Edition was satisfied with 67 volumes. These two massive collections are in German and Latin. The St. Louis Edition went to 23 volumes in German alone. The Philadelphia Edition, in English, has only six volumes.

But now we are to have everything necessary, and in new, flexible English. The first 30 volumes, edited by Dr. Pelikan, will contain Luther's exegetical writings. The last 24 volumes, edited by Dr. Lehmann, will collect the doctrinal and occasional books, tracts, debates and table-talk. The first volume printed (Vol. 12, *Selected Psalms I*) will be off the presses by Reformation Day, and will be reviewed when received. Meanwhile, rework your budget so you can keep up with the series, three volumes the first year, and about four each year thereafter until Index Volume 55 shows up.

T.A.G.

Yes and No

BIBLICAL RELIGION AND THE SEARCH FOR ULTIMATE REALITY. *By Paul Tillich. University of Chicago Press, $2.25.*

TILLICH stands at the forefront of theological profundity. He is also exceptionally sensitive to social problems and human hurts. Any book from his pen is a theological event. This volume deals clearly with what is central to his position.

Between biblical religion and philosophy there appears to be wide divergence, if not even an open cleft. Biblical religion, at its heart, deals with revelation; philosophy, in its central task, with the search for reality. Some dismiss "religion" as man-made to live by "pure" biblical revelation. Tillich shows, however, that religion is man's response to revelation and a part of its reception. He also points out, often with passion, that philosophy as man's thinking about reality is both historically and actually an indispensable part of religion.

Tillich then sets out to illustrate the apparently irreconcilable conflict between the biblical faith and ontology, or man's search for reality. The biblical religion is irreducibly personalistic, whereas ontology, according to Tillich, is transempirical and transpersonal. Biblical religion lives in an atmosphere of confrontation and conversation, whereas ontology is concerned with the unbreakable unity of being itself. Biblical religion is concerned with the Word as the voice and work of God, whereas ontology is concerned with communication through participation in being. Biblical religion accepts God as a Person, whereas ontology aims at the ground of the personal that cannot be personal in itself. Biblical religion espouses prayer as personal dialogue, while ontology can view prayer only as the acceptance of being—the finding of reality within experience in right relation of "surrender" to its ground, and the consequent working of reality within experience. Biblical religion conceives of life everlasting in terms of duration, the temporal continuation of life after death, whereas ontology finds it to be a quality of the eternal now.

Actually, however, Tillich holds, such extreme disparity is apparent rather than real: biblical religion and ontology are both true in their own way. Biblical religion focuses right human experience even as ontology is the truth of being. It is biblically true, Tillich holds, that God is love, that *the being of God* is love, whereas in ultimate reality such a God is transcended by Being itself. It is true that God is personal for human experience, even though Being itself is never personal. It is biblically true that Jesus is the Christ, the center of human history, but human history even at its center only represents, never expresses, the nature of Being itself. It is true for biblical religion that the Christ is identified with Jesus, whereas in the light of ultimate reality everyone who participates in the law of love, "the power that unites that which is separated," accepts the Christ.

Ontology can thus be a bridge from the "primitive personalism" of biblical religion to its more mature understanding in relation to the Being itself of ultimate reality. Biblical religion affords man the right symbolic apprehension of reality whereby he can find personal and social righteousness and salvation, while ontology makes available to man that deeper peace and joy which transcends all human thinking and as Being itself lies beyond human experience.

How can I best interpret and assess Tillich's thinking? Obviously it is not classical Christianity, which is inseverably bound up with faith in God, the personal Spirit, who as ultimate reality is being *himself*. The Christian revelation defines being in terms of God, not God in terms of being. The being of God as Love, as Father, as Creator, as Sovereign Lord, recognizes no "Being itself" as more real, no "Personal-*Itself*" into which to be merged. Encounter with God, "conversation," is real as well as God's participation in our lives by virtue of the

fact that God is both personal and Spirit. Everlasting life, which Tillich calls an equivocal term since many mean by it eternal duration rather than a quality of present experience, is in the Christian faith both newness of life in Christ and actual continuation of life in Christ after physical death. Above all, the Christian faith teaches at its heart that in Jesus Christ we have seen God, ultimate reality, for God is Love, and God, as the personal Being beyond and in all other beings, *is*. For Christian faith it simply is not enough to say that "Being includes personal being; it does not deny it"; rather, the Christian faith says that God as Spirit is a personal being of Love, and he alone constitutes Ultimate Reality.

Tillich, however, is no reductionistic naturalist. He never holds the personal and the spiritual to be less real than the physical. He is no humanist in making humanity either the center of man's hopes or the highest pinnacle of reality. His faith is not expressed in symbols that are the product of man's hopes or imaginings. Nor should Tillich be accused, I believe, of artfully hiding his real faith in the Being beyond all knowledge and experience under a brilliant construction of Christian symbols. Possibly it is right to point out that his ultimate allegiance in thought is to a philosophy that has close affinities to high Hinduism and Neo-Platonism, but if I do so, let it be within the warmest of appreciation of his rich, profound and generally sound exposition of the Christian faith on the analytical level, of his own deep personal attachment to the Christian church and of his moving power in preaching.

Tillich's own split between philosophy and theology is needless and unfortunate. If only he had started at an early age with God's love in Christ—a reality now central to his systematic analysis—as the basis of his philosophy! We need thinkers of Tillich's caliber for this basic task. Even so, his help on the analytical level of systematic Christian thinking has put most of us modern Christian thinkers exceptionally deep in his debt.

At the end, however, it would be death to my personal integrity and injustice to the reality and truth of the Christian faith to hide my conviction that we must no longer halt on both sides. The day of decision is here. Is classical supernatural Christianity dead for those who are both honest and competent? If Tillich is right, the objective faith of the apostles and of the great company of Christian witnesses throughout the ages was wrong, and he plainly tells us so. Their "original" rather than "objective" faith was then in the power of love to unite life and to resist nonbeing. There is, for Tillich, no personal God who *objectively is*, who rules the nations and our lives, and who has judged us and saved us in Christ Jesus by his own coming into the world, being crucified, and being raised from the grave. Nor is there, for him, any life after death for us all, and thus no eventual solution of the tragedies and evils of our existence.

In my book *Faith and Reason* I began to demonstrate the convicting cogency of the supernaturalism of classical Christianity. After ten years no one has shown its analysis to be wrong. We need to return to the heart of the classical Christian faith. Tillich's teachings, however, will come as a joy and a relief to those who cannot be either supernaturalist or reductionistic naturalists. That reality affords and abets the personal, that love is a real power, that God is a power beyond our wishful thinking—these certainties will be enough for them and they will also feel more honest with their new use of Christian symbols. I am thankful for the help they have received and I want Tillich to be heard with all possible acceptance for such help. But if Tillich is used to flee from the onus and burden of classical Christianity, we shall be failing God and cheating the world of the only truth full and real enough to save and to satisfy. Only an intelligent supernaturalism, as high and holy as the love of God in Christ, and completely for the world, even while indescribably other than and more than the world, can give us the fuller faith for a new day. Such is my conviction.

NELS F. S. FERRÉ.

A Christian Sociology

THE DIRECTION OF HUMAN DEVELOPMENT. BIOLOGICAL AND SOCIAL BASES. *By M. F. Ashley Montagu. Harper, $5.00.*

"IT IS a discovery of the greatest possible significance for mankind that the ethical concept of love independently arrived at by almost all existing peoples is no mere creation of man but is grounded in his biological structure as a functioning organism." This sentence, selected almost at random from the middle of the book, might be taken as the author's thesis. It is also the germinal idea around which a succession of leaders in social thought are creating what may be called a Christian sociology. Beginning with Prince Kropotkin's *Mutual Aid,* continued in Benjamin Kidd's *Science of Power,* including the various writings of Harvard Prof. Sorokin and this and other books of Ashley Montagu, chairman of the department of anthropology at Rutgers University, this growing literature accurately defines the nature of man as a social being and points the way to the development of enduring and helpful human relations.

The author begins with the biological basis of cooperation. He says: "The tendentious habit of thinking of evolution in terms of the struggle for existence, by means of which, it is believed, the fittest are alone selected for survival while the weakest are ruthlessly condemned to extinction, is not only an incorrect view of the facts, but is a habit of thought which has done a considerable amount of harm. It is understandable that in a warlike age men should confuse the survival of the fightingest with the survival of the fittest, but the two qualities are by no means the same. Only by omitting any reference to such an important evolutionary factor as the principle of cooperation . . . can men be led to conclude that survival or development depends on successful aggression. . . . Natural selection acts primarily by favoring behavioral and organic variations which better adjust the organism to its environment."

Montagu's analysis of human development begins with the meaning and nature of man's nervous system: "There is no such thing as a mind *and* a body; there is only a living body, an organism, and mind represents but one aspect of its functioning." It is his view that every normal individual possesses all the necessary potentialities for social development, and this is true for human beings of every ethnic group and has been for many hundred thousands of years. Environmental and not genetic factors have determined differences in cultures and largely determine individual differences. An important chapter is devoted to bringing together the studies which have been made concerning the effect on children, from the earliest infancy, of love and the lack of love.

The church, the author believes, should be concerned "not with the institutionalization of the religious impulse, but with its education . . . with the development of the religious attitude which embraces a sense of the possibilities of existence and a devotion to the cause of those possibilities." The Christian should not only believe that God is love, but act as if love is God: "Jesus himself felt that Love is God, that love of God was essential, but equally essential was the love of man for man." I highly recommend this book, which should be an important factor in the reconciliation and reunion of Christianity and social science.

MUTUAL AID. *By Peter Kropotkin. Extending Horizons Press, Boston, $3.00.* This classic reply to Thomas Huxley's *The Struggle for Existence* was first published in 1902. Ashley Montagu says in the foreword to this new edition that *"Mutual Aid* is one of the world's great books." It is the first publication of a new publishing house, whose address is the familiar 14 Beacon St. in the city of the bean and the cod.

HAROLD E. FEY.

Omnibus Father

A COMPANION TO THE STUDY OF ST. AUGUSTINE. *Edited by Roy W. Battenhouse. Oxford University Press, $5.50.*

OUR AGE has seen a great return to St. Augustine. The excellent volume now under review is one indication among many of the extent to which the great Latin father, who is at once the culminating glory of the patristic period and the foundation on which medieval Catholic philosophy is built, has recaptured the mind and imagination of contemporary Christendom.

In these ecumenical days such movements of return to the great formative minds in classical theology are not merely reactionary but positively constructive. In a divided Christendom, to retrace our steps to

our origins is also to return to the point at which we were closest together. Thus it is, for example, that the theological tendency in world Protestantism usually termed neo-orthodoxy is significant for reunion. However antagonistic in emotion, the original reformers were closer to non-Protestant Christendom than many of their more urbane successors; indeed it would not be too much to say that the great reformers were closer in their thinking and in the concentration of their interests to the Council of Trent than to many of the more liberal and humanistic Protestants of the 19th and 20th centuries. For contemporary Protestantism to return to the great reformers is thus to return to the moment when Protestantism stood closest to Catholicism and when the differences between the two were most clearly observed and defined.

If this is true of the prevalent return to the reformers, how much more true must it be of the return to a pre-Reformation giant like Augustine, in whom the germs of later Catholicism and later Protestantism lie together side by side, without tension or controversy or the least suspicion in the mind of the saint himself that the future might detect some lurking incompatibility between them. For although a great deal of conventional Catholic and Protestant commentary on this father might easily suggest that there were two Augustines, a Catholic and a Protestant, a study of the Augustinian literature itself will speedily reassure us that there was only one Augustine. We might call him the ecumenical Augustine, a mind of such vast range and synthetic power that it could hold together in fruitful tension and profounder unity things which would fall apart and be opposed to each other in the minds of lesser men. The return to Aquinas might have fulfilled something of the same function in the contemporary ecumenical movement if only Leo XIII had not somehow contrived to give the contemporary Protestant world the odd and misleading impression that Aquinas is really a modern-style Roman Catholic. Contemporary Romanism has succeeded in bringing off a kind of "corner on Aquinas," with the result that Augustine is the more significant and formative figure for the ecumenical movement. This is perhaps a little unfair to Aquinas, but we have to accept the way in which history works things out.

Until quite recently it was the custom of many commentators who had probably never taken the trouble to study him very thoroughly to frown on Augustine as a morbid, antihumanistic, sin-obsessed soul, very inferior to the saner, sunnier Greek fathers. It is certainly true that post-Reformation interest in St. Augustine, particularly among the Calvinists and the Jansenists, tended to concentrate too much on the Augustine of the *Confessions* and the anti-Pelagian controversy. The rationalist Augustine to be found in his more philosophical and Neo-Platonic treatises, the patristic Augustine of the *De Trinitate*, the "Catholic" Augustine of the anti-Donatist controversies, and the prophetic Augustine of the *City of God*, interpreter of history and the cosmos—this Augustine was rather lost to view and the whole balance and unity of his personality obscured.

It is part of the virtue of this excellent book that it surveys the Augustinian literature in its entirety and leaves us with a vivid sense of the range and breadth of his intellectualism. He is a great personality in the patristic sense of the term. For personality, as the fathers understood the word, means above all the capacity to contain and organize a plurality of natures in one indivisible singular being. He is the many Augustines in the one Augustine, many distinct natures or organized facets of being comprehended within the unity of the one person. (The idea occurs to me as I write that perhaps the great return which divided Christendom and the ecumenical movement require above all others is a return to a new understanding of the great christological decisions determined upon at the Council of Chalcedon, a new application of its vision of the plurality of natures in the one person.) It is safe to say that the more Catholic and Protestant Christians study Augustine and find their own basic standpoint set forth in the Augustinian synthesis, the closer will they find themselves to each other.

There are signs that some of the contributors to this book find the breadth and comprehensiveness of Augustine's mind a little puzzling—a hesitation about his patristic Christology here, a somewhat shocked bewilderment at his Neo-Platonism there; but the book as a whole faithfully, and at times even vividly, presents to the reader the omnivorous character of his intellectual appetites and the immensity of his theological grasp.

Perhaps one of the best ways in which the English-speaking student can be helped to become aware of the ecumenical import of contemporary Augustinian studies would be to use this book, compiled by Protestant and Anglican writers, side by side with a similar and equally good book published in 1930 and written by a team of Roman Catholic authors: *A Monument to St. Augustine* (Sheed & Ward). Both books are about equally distinguished and scholarly, and the interesting thing to notice is that significant convergences of view are by no means lacking. In a way the two supplement each other, for each is weak where the other is strong. As might perhaps be expected, the earlier book has a much profounder appreciation of St. Augustine's place in the development of Western mysticism, and it concentrates much more heavily on his relation to medieval Catholic philosophy. On the other hand it is less satisfactory considered as a survey of the Augustinian literature as a whole and much less adequate in its dealing with the Augustinian theology of sin and grace. The two books taken together provide a better introduction to a great classical Christian theologian than is perhaps available in English in the case of any other Christian thinker of comparable stature, with the possible exception of Aquinas.

In sum, it is a pleasure to review a book as good as this one, and a privilege to commend it to the careful attention of one's fellow Christians.

J. V. Langmead Casserley.

Hasidism

The Legend of the Baal-Shem. *By Martin Buber. Translated by Maurice Friedman. Harper, $3.00.*

Martin Buber's position as a religious philosopher is unchallengeable. His contributions have cut across the denominational hazards of those who worship God under any of his names. They have become part of the general stream of accepted philosophic thought. *I and Thou* has influenced Christian and Jew alike.

Though the current book does not represent ideas that are, strictly speaking, original with Buber, they are presented with such clarity and subtle insight that they seem to have become his own by some osmotic process. Without doubt, *The Legend of the Baal-Shem* is the most precise, revealing and helpful book about Hasidism available in English. For everyone interested in an interreligious exchange of ideas it is virtually compulsory reading.

A brief glance at Hasidism: roughly, it can be termed an almost ecstatic movement that swept through the Jews of Poland and western Russia during the 18th century. It persisted against numerous obstacles in variant forms up to the 20th century. The last true examples were virtually wiped out in the Hitlerian murder of the Polish Jews, but some few traces do remain here and there in a much deteriorated form.

The founder of the sect, Rabbi Israel ben Eliezer, who is more generally called the Baal-Shem or master of God's name, was a rare mystic. His work and utterances demonstrate again that true mysticism (the type that is wholly God-centered and not merely a disguised exercise in apologetics) disregards religious frontiers. St. John of the Cross and Meister Eckhart have more in common with the Baal-Shem than, for instance, with St. Thomas or John Calvin.

It is through a kind of legendary life of Rabbi Israel that Buber tells the greater part of the story of Hasidism. He is not concerned with "what one ordinarily calls real life"; rather with a "desire to communicate the relation to God and the world that these men intended, willed, and sought to live." From this treatment emerges a knowledge not of dates and places but of the essence of the movement, its meaning to its participants.

Coexistent with Buber's concern for the mystic elements of Hasidism is his interest in it as a myth-phenomenon. Here and elsewhere he maintains that religion is a process of "enormous simplification" of the forces around us. "It is a subduing of the fullness of existence." Myth, however, "is the expression of the fullness of existence,

its image, its sign; it drinks incessantly from the gushing fountain of life. Hence, religion fights myth where it cannot absorb and incorporate it." By extension, Buber finds in this device his perfect explanation for a nondivine Jesus. He was merely "the greatest triumph of myth."

This is thoughtless oversimplification on Buber's part. For as he himself shows throughout the remainder of the book as he recounts the legends of the Baal-Shem, any work, to be infused with truth or art (if you will allow a distinction) must bear some quality of myth. Many instances can be cited wherein the greatness of a work —especially fiction—is the direct outgrowth of its myth-content. Jesus doubtless played on our mythic sense in his parables, but his triumph lies in a wholly separate field.

The book does not confine itself to theory, however. After a brief introduction to Hasidism, Buber provides with patience and devotion the best précis this reader has ever seen or heard of the four main "attributes" of the life of the Hasidim: *hitlahavut* or ecstasy, *avoda* or service, *kavana* or intention, and *shiflut* or humility. Here is the heart of a great religious movement laid bare and beating for those who can see. In a sense, special vision is needed. The attributes are not explained, or simplified, or clarified by analogy. You can do none of these things with what is in itself a mystic experience. For to read Buber on Hasidism (if you allow yourself to be swept along by his stately prose without always calling for *reason*) is to some extent to experience it.

Time and time again, without meaning it (perhaps without even knowing it) Buber explores the grounds of religious life common to all men who accept the sovereignty of God. "Sweet suffering, I receive you in love," says one of his dying teachers as he casts off oppression. This is certainly not a remark typical of Jewish theology. "The mystery of grace cannot be interpreted," Buber points out as he discusses man's service to God. And apropos of God's relation to man: "As when one pours out of a large vessel into a goblet, the vessel pours out of its fullness, but the goblet limits the gift."

Throughout the book, the sorrowful Hasidic cry for the Messiah is heard again and again. It's no wonder. The Jews at the time lived under the worst possible conditions of prejudice and persecution at the hands of their Russian and Polish neighbors. (The accusation of *bilbul*, ritual murder, rose almost regularly and left a smear of massacre, rape and plunder in its wake.) Conditions could have been no worse in Palestine under Herod and the Romans. And yet there is such an underlying bitterness in the cry that one wonders if they truly wanted the Messiah.

The Hasid maintained that the feeling men call love was the recollection of a heavenly life *before* the life on earth. "Those who sat next to one another in Paradise and were neighbors and relatives, they are also near to one another in this world." If it is possible to achieve the paradisiacal state *before* life, what then is the purpose of living? Can life be anything but anticlimax? What is the need for a Messiah to save man—unless it be to save him from the experience of life? The Christian cannot accept this concept.

But basic as such a difference may be, in terms of the book it is minor. Buber is not trying to persuade. He does not argue his points. He reports. The result is a subtle and deeply moving account of one of the most joyous and productive movements in the history of religion. The life of the Baal-Shem, the introductory remarks and a detailed glossary combine into an element that is the sum of all three—but more, infinitely more in implication.

ROBERT H. GLAUBER.

CORRESPONDENCE

Price, $11

SIR: By courtesy of your reviewer I have just received a copy of your issue of Aug. 10 containing his notice of my translation of the New Testament published in a limited numbered edition in London by Dennis Dobson, Ltd., at 75 shillings.

Your reviewer, who speaks very highly of the work, suggests however that the price in the United States may be $15, but hopes it may be less. It is indeed less, namely $11, and can be obtained at that price from any bookseller or direct from the publishers. The first copy was accepted by Queen Elizabeth II and the translation is in such demand that of this special edition only about 1,500 copies will be left by the time this letter is printed.

It has been a great privilege to be the first Jew to translate the New Testament from Greek into English, and contribute to the better understanding of these venerable sacred books of the Christian faith. I hope that very soon an American publisher may come forward to bring out a general edition of the work for the American people.

HUGH J. SCHONFIELD.

London, England.

Defect Corrected

SIR: In your editorial of Oct. 5, "Good Manners Are Not Always Good Morals," you made a statement which, in my opinion and in that of most Anglicans, provokes a reply. Referring to an address made by Bishop Isabelo de Los Reyes of the Philippine Independent Church at the recent General Convention of the Episcopal Church in Honolulu, you wrote: "The Philippine bishop represents a church more catholic than theirs"—the Episcopal delegates'. May I call your attention to the fact that this Philippine Church is indebted to the Episcopal Church for its Catholic order?

Realizing that their church was defective (from a Catholic point of view) in that it lacked the full apostolic ministry—because no Roman Catholic bishops had participated in this movement—its leaders turned to the Episcopal Church in the islands for the correction of this defect. The Rt. Rev. Norman S. Binsted, missionary bishop in the Philippine Islands, conferred on this body the historic episcopate.

In view of this act and also of the fact that their candidates for the priesthood are being trained in the same seminary with our candidates for the same office, there would seem to be no difference at all in the Catholic character of either church. No more and no less. We now profess the same faith, administer the same sacraments and are subject to a similar hierarchy.

ANTHONY G. VAN ELDEN.

Blue Ridge Summit, Pa.

German Churches

SIR: James E. Wagner (Oct. 12) laments the resurgence of confessionalism in the churches of Germany. He thinks it is due to "personal ambitions, fear of vested interests," etc. He finds such comfort as he can in the thought that "great numbers of the pastors are indifferent to or even unsympathetic toward the confessionalists."

Can men forget so soon? Has Mr. Wagner forgotten the days when a church long accustomed to treat its creeds as scraps of paper walked meekly along, and at times even took the lead, in the frightful paganization of Christianity in the '30s in the land of Luther? If we are indeed so forgetful let us dig out a random issue of the *Junge Kirche* and we will recall the whole sordid record of a-creedalism in those days.

Has Mr. Wagner forgotten that in those terrible days it was the "Confessional Front" (the *Bekenntnisfront*), and it alone, that set its foot squarely across Hitler's path? Serious Christians in Germany of course have not forgotten the roles as they were played in the days of Hitler; it is this memory that drives some to a renewed emphasis on the creedal heritage, rather than "personal ambitions," etc., etc.

Honor to the Confessionalists of the '30s; without them the story would be wholly disgusting. And more power to them in the '50s; without them "historic Christianity" (to borrow John Dewey's term) is not safe amid the surges of paganization.

LEONARD VERDUIN.

Campus Chapel,
Ann Arbor, Mich.

SIR: Some of the statements in James E. Wagner's article "Today's German Church" ask for comment.

1. Since the end of the monarchical system in 1918 the German churches are no longer "state church." The "church tax" is paid only by those who are members of one

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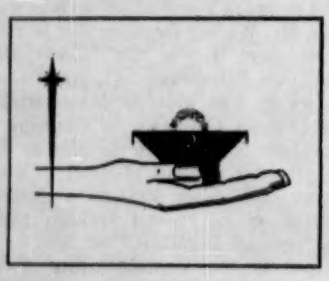

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of the major ecclesiastical organizations (Roman Catholic or Protestant). Anyone can go to a county court and declare his desire to leave one of these church bodies, and automatically the "church tax" ends. Smaller sects live entirely on free-will offerings.

2. Ministers are not "servants of the state" in the sense that they perform any public function on behalf of the state. Of course, they keep records of births, baptisms, confirmations, marriages and deaths, but these records are not official. Births, marriages and deaths must be registered with the *Standesamt* which, since Bismarck's time, alone keeps "official" records. Unlike Americans, the Germans have no choice between "church wedding" and "civil ceremony": only the act before the *Standesamt* is legally of any consequence; although a church ceremony may (but, of course, need not) follow, it can never replace the "official" act before the state's "civil servant."

Chicago. HORST R. MOEHRING.

SIR: The last letter of mine which The Christian Century printed was written from Germany. I wish this one were coming from there, so that it might have more weight. I am reacting to James Wagner's article, "Today's German Church."

It is well known that fundamentally the Lutheran and the Evangelical and Reformed churches have different opinions on church union, the way mergers should take place, the role of doctrines, etc. One of the commendable things about the present ecumenical movement is the richness of the diversity possible because of the focus on the central affirmations regarding the Lordship of Jesus Christ. The present movement is doomed if groups within it identify the "ecumenical spirit" with their own position.

This, I believe, is what Mr. Wagner has done in his article. There is a revival of confessional awareness in Germany. The phenomenon is not unique in Germany but has followed the present World Council of Churches' study emphasis. While not without its dangers, the "confessional spirit" is definitely not in opposition to the "ecumenical spirit" but rather a different expression of it.

The Evangelical and Reformed is a merger of Lutheran and Reformed doctrines and a step which has found its followers. There are many whose convictions do not allow so easy a solution. The "ecumenical spirit" must be big enough to hold together all the searching Christians and not just those who desire the neglect of doctrine. OTTO A. BREMER.

Lutheran Student Center,
University of California,
Berkeley, Calif.

SIR: James E. Wagner's article is highly interesting. He laments the growing tensions within the E.K.I.D., the over-all organization of the several churches in Germany—13 Lutheran bodies, 13 Evangelical Protestant (United) and one Reformed. Dr. Wagner may be unaware of the origin of the E.K.I.D., which was born as an anti-Hitler organization. As such, in the *Bekenntnis Kirche*, it was recognized by the Allies as an underground organization—in other words, treason to the country. As such it was confirmed in power, self-assumed, over the German church, after the breakdown of the Third Reich. It was a fighting organization, without theological foundations. The body of the German people and the majority of the clergy were not in sympathy with the Confessional group. The symbol of that power-group, in American eyes, was Dr. Niemöller, who was given very little sympathetic acceptance by the Germans, in the church or nation. He had been anti-nazi! That was enough for the Western church. But religion cannot be built on political foundations.

To say that "the German church is limited by the Landeskirchen," the autonomous area churches, is to imply that there should be an over-all authority, such as might be the National Council of Churches of Christ in America, with full implementation of controls. I take it the Germans, apart from the would-be authoritarians, some of whom openly advocate the destruction of Protestantism and a return to "Catholicism," would not follow Dr. Wagner. There are organizations within the German church striving to preserve Reformation freedom.

An American official visiting the officials of another country will hardly in a few days be able to understand the true situation, nor the German church.

JOHN F. C. GREEN.

Evangelical Congregational Church,
McKeesport, Pa.

Macedonian Call

SIR: In today's morning devotions there is a moving description of a church in India. At that service there were former Brahmins and former "untouchables," recent disciples of Jesus and his way of life.

The pastor said to the visiting board secretary, "Before they became Christians their paths would never have crossed, least of all would they have eaten together." The secretary said that these new Christians had asked how they could *show* their new loyalty and the difference being Jesus' disciples made in their lives. "Do as God bids you," he had replied. "Then I saw something," writes the secretary. "The men were eating from the same plate!"

"Pastor," said the Brahmin, "we want to show that we are now *brothers* in Christ."

My wife and I are just back from a long trip which took us into many states. In only one Christian church did we find that colored "brothers" were accepted. In one place, Tuskegee, they had been driven out when a Negro and his wife attempted to worship in a white church, and in one church they were met by men with guns.

The torture and murder of 14-year-old Emmett Till is not due alone to the hate and evil in the hearts of the murderers; it lies deeper, in the whole mores of communities that deny in their actions brother-

hood. It lies at the very door of the churches.

The only church where we broke bread with colored brethren was a Unitarian church. The Unitarian denomination refuses to allow any church that segregates to call itself "Unitarian." The only place where we were able to hold interracial dinners in Nashville was the Jewish Community Center.

Can't we induce some of these Indian Christians to send *us* missionaries to teach us what it means to be disciples?

S. RALPH HARLOW.

Oak Bluffs, Mass.

More Mathematics

SIR: I have read with interest your and your readers' attempts to solve the problem of how soon the church membership will equal the total population if the two groups are growing at 2.8 per cent and 1.7 per cent per annum, respectively, and the church membership is now 60 per cent of the population. To obtain the correct solution only second year algebra or a knowledge of compound interest computations is needed.

If "P" is the present population and it is increasing at 1.7 per cent per annum the population after "N" years will be

$$P(1.017)^N.$$

(This expression means "P" times the Nth power of 1.017.)

For the church membership, present size 0.6P, increasing at 2.8 per cent per annum the number after N years will be

$$0.6P\ (1.028)^N.$$

To find N, the number of years until these two groups are equal, we equate these two expressions.

$$P\ (1.017)^N = 0.6P\ (1.028)^N.$$

Canceling out P and dividing both sides of the equation by $(1.028)^N$ we have

$$(0.9893)^N = 0.6.$$

To solve this for N we take the logarithm of both sides of the equation, obtaining

$$N \log 0.9893 = \log 0.6.$$

With the aid of a table of logarithms we obtain

$$N = \frac{\log 0.6}{\log 0.9893} = \frac{-0.22185}{-0.00467} = 47.5 \text{ years}$$

So these two groups will be equal in 47.5 years under the assumptions stated.

W. E. Garrison's letter (Oct. 12) sounds convincing but is incorrect. His error lies in neglecting to notice that his results are good for the first year only. After one year the church group will be more than 60 per cent of the population. The difference between the two groups (i.e., the number of non-church members) will grow for about 1½ years and then start to decrease, vanishing in 47.5 years. So the millennium is postponed only from 36 to 47.5 years.

These results are valid only under the conditions stated. The percentages will not remain constant and the millennium may never arrive.

Dallas, Tex. GEORGE S. KENNEY.

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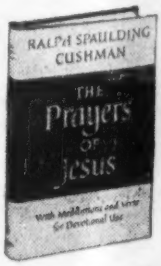

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NEWS of the CHRISTIAN WORLD

Graham Crusade Sways Toronto

Four-Week Mission Enlists Interest of Clergy, Attracts Huge Crowds to Public Auditoriums

TORONTO, Oct. 12.—Capacity congregations in Toronto's Coliseum, Maple Leaf Gardens and Exhibition Grandstand welcomed Billy Graham during his four-week mission which began Sept. 18. The Coliseum's capacity of 10,000 was augmented by a television circuit which reached 5,000 more in an adjoining building. On the second Sunday over 30,000 people heard Graham preach in the Exhibition Grandstand. The usual story of delegations large and small was repeated. So were the calls for decisions at every service. Interest grew, and the effectiveness of the mission increased daily until it moved spiritually the whole metropolitan area. Its effect was also felt elsewhere in Ontario. When Graham went to Ottawa, the capital, for a day, over 20,000 came to an outdoor evening rally to hear him. The press was most cooperative; news coverage and editorial support could not have been better.

Preparations Carefully, Thoroughly Made

Under the joint chairmanship of D. C. Percy and E. Crossley Hunter, local ministers, the committee in charge of the mission had created a sense of expectancy and planned effectively every detail of the many and varied services. Above all they stressed —as did Dr. Graham—the importance of undergirding prayer. High points of the monthlong missions were the weekly breakfasts for ministers and other Christian leaders. All communions were represented. The United Church gave strong ministerial support. Dr. Graham was supported by a team consisting mainly of American colleagues plus two Canadians and Joseph Blinco, Methodist minister from England. John Henderson, an M. P. from Glasgow, came to Toronto at his own expense to help at the start of the campaign. Bishop Hugh R. Gough of Barking came from England to conduct an evangelistic mission here as part of the preparation. All associated with the mission thank God for the young evangelist from the south and testify to his sincerity. All are grateful for the hundreds who have been led to accept Jesus Christ as Savior and Lord. And all agree in the considered opinion that Billy Graham should be commended to Christian churches everywhere.

Hundreds Here, Thousands There

As the mission starts its final week, here are the statistics: hundreds of prayer meetings, daily noonday prayer services, many 24-hour prayer vigils, "Hour of Decision" broadcasts and television services over a national network, an aggregate attendance of over 250,000 with a maximum of 30,000 at the only open-air service, 5,000 decisions for Christ, hundreds enlisting for full-time service, an average of 600 ministers at the weekly breakfasts, scores of services and special meetings conducted by team members in every kind of church and meeting place. Final results will be known later.

United Church Not Pleased By U.S. Beer on TV

In recent meetings two of Toronto's three United Church presbyteries strongly recorded their dislike of the beer advertising programs on U. S. television. They objected particularly to this method of presenting beer drinking to family circles viewing television. It was noted that three large Canadian breweries telecast beer ads from Buffalo. This, said the presbyteries, is "sabotage." Toronto's *Globe and Mail* editorially supported the church courts' stand, basing its argument chiefly on the need for "good manners."

New Church Building in Downtown Toronto

In a day when church growth is most marked in the suburbs and the decline in church service is all too evident in downtown areas, it is encouraging to be able to report new churches in our slum districts. In Toronto the United and the Roman Catholic churches have erected new sanctuaries in the Regent Park "new housing" section. Now Ray McCleary, Irish-born pastor of Woodgreen United, has launched a $500,000 fund-raising campaign. Soon after the war Dr. McCleary established the Woodgreen Community Centre, a $400,000 project. All these are "downtown" endeavors.

And So Forth

Over 11,000 Boy Scouts from the four corners of the earth met at Ontario's Niagara-on-the-Lake site this summer for their eighth world jamboree. Canada's governor-general was in attendance and church leaders conducted divine services.

On the Jewish New Year Toronto's rabbis expressed gratitude for the improved international situation. Rabbi Walter Wurzburger said that the elimination of "crisis psychology" helps strengthen religion and extend the boundaries of good will among men of all races and creeds.

The United Church's booklet *What's the Difference?* has sold 120,000 copies in Canada in its first year of publication. A comparison of Protestant and Roman Catholic teachings, the booklet has been translated into Chinese for the Hongkong area, and a French translation will soon be available. An American printing of 75,000 copies has come from the Abingdon Press in Nashville.

United Church members in Toronto of the Anglican-United Church Committee on Reunion feel that Primate W. F. Barfoot should have consulted with United Church leaders before declaring in his address to the Anglican General Synod that the 12-year negotiations have reached a "point of ineffectiveness."

The United Church has welcomed eight new officers to its Wesley Building headquarters in Toronto in recent months. Among them are "Al" Forrest, new editor of the *Observer*, and H. L. Pottle, formerly provincial welfare minister in Newfoundland, who is director of information and stewardship. J. R. MUTCHMOR.

Report Gamblers Moving on Bingo

Brooklyn's Law-Enforcement Officers to Investigate—Catholic Lawyers Ask Religion in Schools

NEW YORK, Oct. 18.—District Attorney Edward S. Silver of Brooklyn has begun an investigation of charges that bingo games, supposedly reserved to religious, civic, fraternal and charitable organizations, are being operated in the borough by syndicate gamblers. He announced that testimony by John McLaughlin, a Knights of Columbus representative, before the Kings county grand jury and evidence from "other sources" indicate that "persons of a professional element who are not interested in bingo and are not connected with any fraternal, civic, religious or charitable organization have in some way injected themselves into the Brooklyn picture." Mr. McLaughlin had made a similar charge before the general welfare committee of the city council. In opposing legalized bingo in New York state, Protestants had warned Gov. Harriman and the legislature of the danger that professional gamblers would wrest control of operations from religious and other nonprofit organizations.

Catholic Lawyers Call for More Religion in Schools

The juvenile delinquency committee of the New York Guild of Catholic Lawyers has advanced a program calling for more teaching of religion to public elementary and high school pupils as a means of preventing delinquency. It asks for: (1) inclusion of nondenominational religious teaching in the public school curriculum; (2) enlargement (from the present 1 hour weekly to 2½) and intensification of the program of released time religious education in elementary schools and its extension to high schools; (3) setting up by religious groups of teaching staffs and library facilities for high school pupils on a pilot project basis; (4) granting by high schools of credit toward graduation for courses attended and successfully passed in such centers.

Till Case Echoes In Manhattan

Rep. Adam Clayton Powell (D., N.Y.), pastor of 12,000-member Abyssinian Baptist Church in Harlem, is leading a movement to boycott all products manufactured in Mississippi as a protest against the murder there of 14-year-old Emmett Till and the subsequent acquittal of his confessed kidnapers of charges that they also killed him. Powell made his boycott appeal originally at an interfaith "Till protest rally" sponsored by District 65, C.I.O. Retail, Wholesale and Department Store Workers Union. Other speakers were Donald Harrington, pastor of the Community Church, Msgr. Cornelius J. Drew of St. Charles Roman Catholic Church, and Rabbi Israel Goldstein, president of the American Jewish Congress. Mass meetings to protest the Till murder and the handling of the trial are almost daily occurrences here. One Harlem

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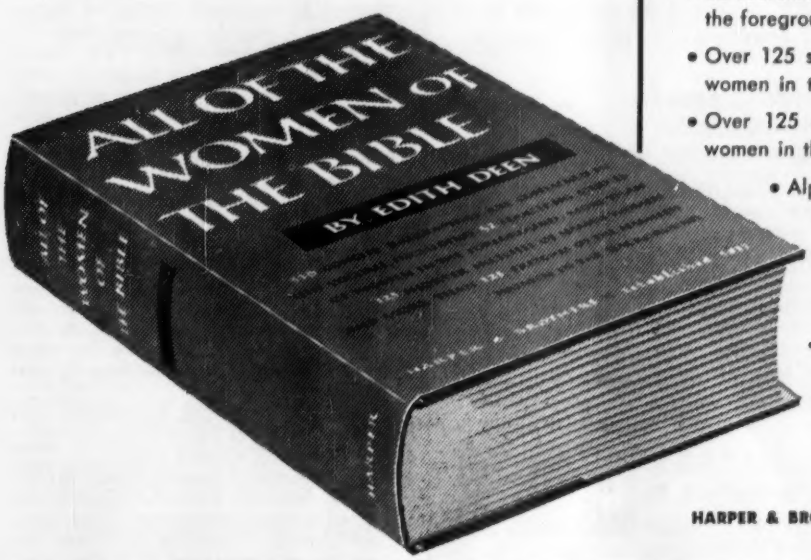

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meeting at which Till's mother spoke drew more than 20,000. The meetings are sponsored by religious and civic groups, unions and the National Association for the Advancement of Colored People. This correspondent has detected no Communist influence so far in the New York demonstrations.

Harlem Church Shares Harvest Gifts

The Mount Olivet Baptist Church of Harlem shared the abundance of its Harvest Homecoming Day Oct. 10 with 300 handicapped people gathered from all parts of the city. The annual observance, originated by the Rev. O. Clay Maxwell, pastor, is dedicated to the blind and crippled regardless of race or creed. Members of the church were hosts at a turkey dinner following the worship service. Nurses in city hospitals had worked since August arranging for aged, blind and crippled patients to attend. Transportation was provided by members of the church.

Suffolk County Churches Make Friends of Migrants

In Suffolk county on Long Island, a demonstration of methods by which local churches can aid migrants has been successfully concluded. A communitywide service organization supervised jointly by the Suffolk County and National councils of churches aided 500 migrants working in bean and potato fields. During the picking season women of 12 churches provided hot lunches for the children and operated a car pool to transport them to a daily vacation Bible school. Isaac Smith, Disciples of Christ minister and specialist in migrant work, was hired as chaplain of the project. A widespread publicity campaign through radio, television and church publications informed the people of the county of the migrants' needs, and promoted fellowship meetings. The migrants were welcomed at worship services and church schools and at Boy Scout and other church-sponsored activities.

Javits Denies Narcotics Addiction Has Abated

Jacob J. Javits, New York attorney general, has denied the validity of optimistic reports that use of narcotics is on the wane here. [See The Christian Century for July 27, p. 878.] In his report on a six-month survey of the situation in the state, he declares that the "social malignancy of drug addiction" may have attained a record high in the past year. In 1954, he points out, arrests on charges of selling or possessing narcotics were 20 per cent higher than in the "epidemic year" of 1951. Arrests of persons under 21 in cases involving narcotics jumped 20 per cent over 1953. Javits calls for joint state and federal action to control addiction and urges that a national conference on the matter be called. He advocates a new agency to gather and assess narcotics statistics, more hospitals for addicts, and placing of all criminal addicts under compulsory care after release from prison.

Riverside Church Completes Quarter-Century

Famed Riverside Church celebrated its 25th anniversary Oct. 2, with Robert J. McCracken, the pastor, preaching the sermon and Harry Emerson Fosdick, first pastor and now minister emeritus, giving the pastoral prayer. The church, which began with 800 members, now has 3,627 persons of 34 denominational backgrounds on its rolls. Originally Baptist, it is now also a member of the Congregational fellowship and is seeking affiliation with other Protestant denominations.

And So Forth

Visiting New York as the guest of Mayor Wagner, Mayor Achille Lauro of Naples said there is need for continued large immigration of Italians to New York. Naples' population has doubled in the past 50 years, and there aren't jobs enough to go around, he said, and this is true also of many other Italian cities, particularly in the south. Immigration is the only solution for Italy's overpopulation, he insisted.

Mother Mary Joseph (Mary Rogers), founder of the Roman Catholic Maryknoll Sisters, died recently at the age of 72. A graduate of Smith College and a former assistant biology professor there, she founded the order in 1912 with five assistants. Famed for its versatility in science, medicine and teaching, it now has more than 1,000 members and conducts 84 missions all over the world.

Terance John Finlay, a Canadian, was installed Oct. 9 as rector of St. Bartholomew's Episcopal Church here.

In ceremonies at Temple Emanu-El Oct. 12, Gov. Abraham Ribicoff of Connecticut received the first annual award of the Synagogue Council of America, the central national agency representing U. S. Orthodox, Conservative and Reform Jewish bodies. In

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Page Mr. Ripley!

When a low cost policy, already popular, is reduced, the news should be shouted from the housetops. Incredible as it seems, the Presbyterian Ministers' Fund has lowered the cost of its lowest priced policy. Any male clergyman or student for the ministry may apply for the Whole Life Special Five Plan. At age 25, $5000 will cost only $30.95 annually. If this is the first $5000 application in the Fund, no medical examination is required.

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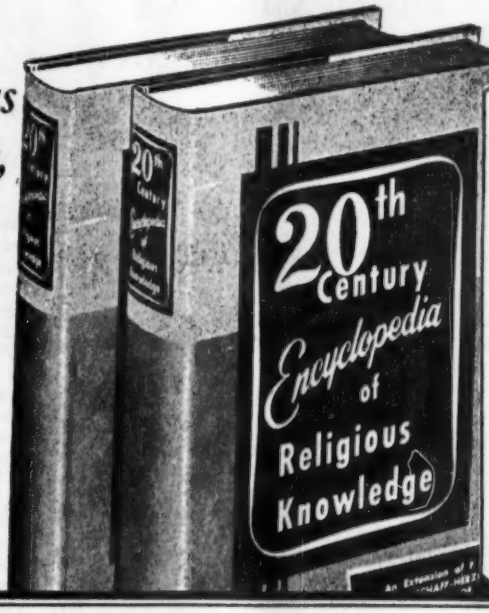

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his address of acceptance Gov. Ribicoff deplored anyone's denying his own faith and criticized those who "shun religious affiliations because they belong to minority groups."

Union Theological Seminary opened its 120th academic year Sept. 28 with 299 students representing 32 denominations, 39 states and 23 foreign countries. At opening services, Daniel Day Williams was inaugurated as professor of systematic theology.

In appreciation of U. S. Methodist relief work in Germany, Bishop Frederick B. Newell of the New York area, national chairman of the Methodist Committee for Overseas Relief, was recently awarded the Commander's Cross, Order of Merit, by the government of West Germany.

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Brazil Chooses New President

Kubitschek, Supported by Communists and Labor, Leads—Protestants Fear Repressive Moves

SÃO PAULO, BRAZIL, Oct. 8.—Although we must wait until the superior court announcement to know the official result of Brazil's election Oct. 3, unofficial returns indicate that the new president will probably be Juscelino Kubitschek, the son of a Brazilian mother and a Polish-German immigrant father. Kubitschek, who had been governor of the state of Minas Gerais, was supported by labor and the Communists, the latter mainly because he is opposed to North American exploitation of Brazilian petroleum. He was opposed by wealthy business groups in São Paulo and Río de Janeiro and by the army generals.

Protestants Watch Their Constitutional Freedom

The nation's Protestants are anxious for their freedoms under any new regime. The Roman Catholic hierarchy, obsessed with fear of "Protestantism and spiritualism," has been seeking to have Protestant activities counteracted by political measures. Before the election Gen. Juarez Tavora, one of the candidates, told the Evangelical Confederation of Brazil that he would not be partial to any church and that he would veto any attempt in the congress to alter our constitution so as to make Catholicism the official religion. While less explicit, the other candidates promised to keep the constitutional guarantee of religious freedom. All the candidates, of course, are devout Roman Catholics. The smallest number of votes was won by Plinio Salgado, former leader of the fascistic Integralist party, although he was backed by several of the Roman bishops.

Protest Dedication of Brazil To 'Sacred Heart of Jesus'

José Borges dos Santos, president of the supreme council of the Presbyterian Church of Brazil and one of our most influential Protestant ministers, wrote a letter to the president of the senate protesting against his "dedicating" Brazil to the Sacred Heart of Jesus during the Roman Catholic Eucharistic Congress held at Río de Janeiro in July. Catholic politicians had a perfect right, even a duty, to participate in that congress unofficially, said Pastor dos Santos, but no one delegated to the president of the senate the right to take an official action that certainly does not represent the desires of the 2 million Protestants and the other non-Catholics in the nation. Further along in the letter the Protestant minister lamented the expenditure on the eucharistic congress of millions from the public treasury when the country is in such dire need of schools and hospitals and of transportation. Such noble Catholics as St. Francis and St. Theresa, he added, more nearly expressed the spirit of Jesus than did the costly pomp at Río. Mr. dos Santos' criticism was mild compared to the protest printed in the secular magazine *Anhembi,* which called the eucharistic congress a "manifestation of force" put on to maintain the status quo and charged that the consecration of Brazil to the Sacred Heart of Jesus was a purely political act.

Cardinal Ties Protestantism To 'Yankee Imperialism'

Last month Cardinal Carmello, archbishop of São Paulo, became more explicit in his continuing attacks on Protestants. In a pastoral letter he charged that the great enemies of his church are Protestantism and American liberalism. As the Communists are the agents of Soviet imperialism, he wrote, so the Protestants are the agents of Yankee imperialism, and both are "powerfully supported by funds from abroad." The *State of São Paulo,* one of our most influential newspapers, took exception to the cardinal's attitude, saying it was strange that a prince of the church should repeat the Communists' "almighty dollar" slogan. This newspaper is no special friend of Protestants; unlike many others of our papers, it refused to print Pastor dos Santos' letter to the senate president (see above) and it is usually very laudatory of Roman Catholic ideas and actions. While not directly denying that Protestantism is the "enemy of the church," the *State* said that if the American dollar is out to strengthen Protestantism it is odd that it does not keep Roman Catholicism from being the second-greatest spiritual force in the United States.

And So Forth

The Evangelical Confederation of Brazil has addressed a courteous letter to the Roman Catholic hierarchy in all the Latin American countries appealing to them to use their influence, "in the spirit of Christ," to stop the "lamentable religious persecution of Protestants in Colombia."

Folha da Noite, a secular newspaper, has protested against the official banning in Brazil of the film *Martin Luther,* insisting that, contrary to charges, there is nothing in it "offensive" to any religion.

The owner of several radio stations here which broadcast the Catholic Eucharistic Congress in July was unimpressed by the pomp and the surface glitter. But he read a pamphlet, *Communion with God,* by Miguel Rizzo, Protestant minister who founded the Institute of Religious Culture and edits the nondenominational magazine *Unitas.* Struck by Rizzo's ideas of Christianity as a set of principles to be tested in daily living, not as a doctrinarian and institutional apparatus, he attended a religious conference at which the editor spoke. He then invited Rizzo to speak in larger auditoriums, such as the municipal theater in Río de Janeiro. Now he has announced that he will help Rizzo in his "great work of preaching Christian principles without sectarianism or proselyting."

JOÃO DEL NERO.

Cathedral Films Presents American Indian Title

Exploitation of the American Indian in our contemporary society is dramatized in *Indian American,* a new 40-minute 16 mm sound film produced by Cathedral Films of 140 N. Hollywood Way, Burbank, Calif. The film, designed to dovetail with the domestic mission theme being studied in Protestant churches 1955-56, was photographed largely in the Navaho country.

Indonesia's First Election Is Calm

Despite Inexperience, 80 Per Cent of the Electorate Expresses Opinion at the Voting Places

DJAKARTA, Oct. 4.—Indonesia's first national elections last Thursday were carried out quietly and with a diligence akin to religious fervor. If it is true, as reported, that 80 per cent of the 42,923,234 registered voters turned out, they established something of a record as they selected members of their national parliament.

The fact that the elections were held at all is a near-miracle. Two months ago a government which for two years had been making preparations for the elections had to give way in semidisgrace to a caretaker cabinet. [See The Christian Century for Sept. 7, p. 1038.] The new government has shown real competence in fulfilling its threefold mandate—to eliminate corruption, to stabilize the economy, and to hold the elections promised a decade ago when the republic was proclaimed.

The Unlearned Can Vote!

It was not easy to prepare 80 million people, three-fourths of them illiterate and all of them with little or no experience in self-government, to express a national opinion. In the provinces experiments were tried in an effort to perfect an instrument whereby untrained, inexperienced people could express a bona fide choice. The ballot finally decided on bore 50 symbols representing as many parties. The voter opened his ballot in a three-sided booth, punched a hole in the symbol of the party he wished to vote for, then refolded the sheet, showed the stamp on its face to an election official and dropped it in the ballot box. All persons over 18 and all married persons regardless of age were eligible to vote, the only requirement being that they were properly registered.

On election day the majority of the people were queued up at the polls by 7 a.m. Some of them were still there at 7 p.m., though the polls had been scheduled to close at 2. They showed rare patience as the hot sun beat down on their heads throughout the day.

Hope for Better Things

A group of us visited a dozen polling places inside the capital city and others in the port area (where Communist sentiment was reported strong among the dockworkers), at Tanggerang 26 kilometers away, and in numerous villages accessible only by bicycle. At each polling place we found the voters waiting in quiet, orderly lines—the men in one, the women in another. There were no complaints at the waiting, not even from women carrying sleeping babies in their arms. The one policeman we saw, and the occasional soldiers stationed at the polls, looked bored. Election officials permitted members of the press to examine the premises and observe the checking of registrations and the distribution of ballots—in fact, they let us see every step of the operation except the final marking of the ballots.

At the first polling place we visited, the

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officials were just opening the sealed packages of ballots. Already a number of men and women had formed queues before the desk where their registration slips were to be checked against a master list and the ballots handed out. Soon the polls were declared open. An irregularity in the registration of the first man in the male line compelled him to step aside. So the honor of casting the first ballot went to a woman carrying a baby. After marking her ballot in the enclosure and dropping it in the box she walked past us proudly, smiling as if to say: "This is all new to us, but we can learn!"

Some of the villagers told us that the evening before rumors had got about that if people did not vote they would be arrested. It may be that some were thus prompted to vote through fear, but the majority were without doubt motivated by expectancy that the good things promised in the revolution a decade ago might at last, after disappointments in the ensuing years, be obtained. Hopes were expressed for better housing and economic conditions and for a greater share in the nation's wealth.

By midmorning officials had things operating more efficiently. There was still confusion among uneducated voters. But the instructions were endlessly repeated by guides and officials who must all have had "Patience" for their middle name. At one polling place voters were required to plant their right thumbs on an indelible inking pad and mark their ballots to prevent "repeats," but elsewhere the feeling seemed to be that once would be enough. In some of the city spots voting had been concluded by noon, but in others it went on till evening.

During the morning hours Djakarta and its environs were a ghost city, except near the polling places. All stores and offices were closed. The few automobiles about bore press or military markings. Strange indeed was the absence from the streets of the bicycles and bicycle cabs by which most of Indonesia does its riding. For the first time in our experience, driving through Djakarta's streets was a pleasure; none of the usual unpredictable side-street traffic interfered.

Counting for the Public Eye

As soon as the voting had been concluded in this first election in the republic, the counting began. Around most polling places crowds gathered to watch the process, and some officials had provided benches for their comfort. In one village the head man read out each ballot over an amplifying system. Some ballots were invalidated because more than one hole had been punched or because they were defaced.

In the city itself, where most of the literate people live, the counting revealed considerable spread among the parties, with minor parties such as the Roman Catholic, Protestant and Socialist running up significant gains. However, in the villages three party names were read off with monotonous regularity: Masjumi (Muslim), P.N.I. (Nationalist) and P.K.I. (Communist).

It will be some time before nationwide returns are completed. In 10 regencies with a total of 927,349 voters, security and other reasons kept any elections at all from being held. In certain subdistricts of 26 other regencies elections will be held within the month.

What of the Future?

Observers are studying the returns with a number of questions in mind. They wonder whether the Muslim parties will poll a large enough vote to support a demand for a Muslim state. In recent weeks certain conservatives have been pressing this issue in the parliament. But their emphasis was countered by Pres. Sukarno on the eve of the elections, when he spoke at length in defense of the *Pantjasila*, the five principles upon which the republic is founded. One of those freedoms is that of religion. Although 90 per cent of Indonesians are Muslims, many of them are not oriented politically toward the parties based on religious principles. It seems, however, that liberal Muslims with whom we have spoken are not sufficiently aware of the danger of undergirding political authority with religious presuppositions.

As to the P.N.I. (Nationalist) party, which lost out two months ago, observers wonder whether it will get a vote large enough to vindicate the previous government. Certain friendly critics of the (Masjumi) caretaker government fear that the Masjumi party may have overexploited

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the mistakes of its predecessor, to its own detriment.

The public is waiting to see what proportion of the vote the P.K.I. (Communist) and other left-wing parties have been able to swing. No party was more zealous during the election than the P.K.I. Its election posters proclaimed the hammer and sickle they bore as the symbol "for Communists and for those who have no party." The Indonesian Communists emerged from the colonial period and the struggle for independence with a record marred only by the abortive coup in central Java in 1948. They have zealously exploited that record in an effort to gain authority. Many of the pre- and post-election rumors concerned the Communists' tactics. They are reported to have offered voters considerable sums of money to vote the Communist ticket and to have warned against double-crossing. "The Communist party has a way of knowing," they are said to have told some voters. They appealed to farmers to support the party with the sickle for its symbol: "We too are farmers."

[Latest returns from Indonesia, still highly unofficial, indicate that the P.N.I. (Nationalist) party is in the lead, with the P.K.I. (Communist) party running fourth. The P.K.I. supported the P.N.I. when it was in power, but indications are that the Muslim parties will win enough seats to preserve an anti-Communist balance in the government.—Ed.]

Whatever the outcome, these first elections have demonstrated that Indonesians can express a mass judgment, that they can be swayed by political propaganda even as their brothers elsewhere, and that the parties competent to organize and campaign effectively can make a significant showing.

WINBURN T. THOMAS.

Baltic Resorts Changed

Pastoral Visitor Finds Vacation Places Taken Over by Working People

EAST GERMANY, Sept. 17.—Your correspondent was privileged to spend a few weeks this summer at a Baltic sea resort not far from the new Polish frontier. It was the first time he had been there since 1937. Many things had changed. In former times the huge hotels and boardinghouses along the sea were filled in the summer with "capitalists," people of the 19th century *Bürger* type and intellectuals; today the resorts are given over to working people. The hotels and boardinghouses, formerly privately owned, are now labeled "public property." In the forests near by thousands of young working people spend their summer holidays camping. The F.D.G.B. (Free Workers Union) of East Germany estimates that at least a million working people were able this summer to enjoy two-week vacations at a cost of as little as 30 marks for food and lodging, and transportation charges were considerably reduced for them. "Private" people at the Baltic resorts have a hard time finding lodging and an even harder time obtaining good food, since the best goes to the workers' resorts and camps. One innovation that the churches approve of is the posters announcing that no one will be permitted on the beaches or in the water unless he wears a bathing suit.

Vacationers Find Way to Church

During his time at the Baltic resort this correspondent served as pastor of the fine church built just before World War II at the edge of a wood not far from the village. Sunday morning worship services could be held so long as they were within the church walls. They proved popular with the summer guests. During the week we had evening prayers, and on Thursday evenings

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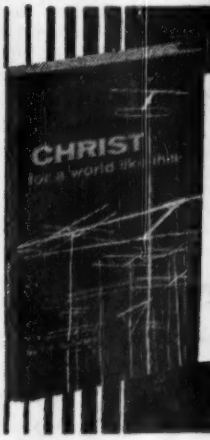

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lectures and discussions. The vacation preacher kept office hours all week, and many of the summer visitors took advantage of the opportunity to talk to him. It seems that many people who hesitate to attend church or consult with a minister at home are eager to do so when they are on vacation.

Evanston Materials Published In East Berlin

At last East Germans have a chance to read about what happened at Evanston last summer. Those who have been unable to get hold of the documents as edited in West Germany by Focko Lüpsen can now read the report *Christ the Hope of the World* edited in East Berlin (Evangelische Verlagsanstalt) by Heinrich Grüber, church representative to the East German government, and Gerhard Brennecke, director of the Berlin foreign missions society. It is perhaps not surprising that some of the Evanston materials have been omitted. But the mere fact that the book was allowed to leave an East German press is remarkable. Evidently the state censors found it unwise or unnecessary even to label all the Evanston material "Western propaganda," as they sometimes do material in the press or on the radio. Perhaps this is because they realize that at Evanston churchmen from the East, as well as from everywhere else, were allowed to express their individual views.

And So Forth

The widow of Thomas Mann reports that before his death he had made plans to write a "Luther drama."

As in former years, a large number of students from the intellectual middle class who applied for admission to East German universities and other schools this fall were rejected. This is because a very high percentage of the students must be children of workers or small farmers.

Only one East German, Heinrich Grüber, was in the delegation sent by the German churches to visit Moscow and other Soviet cities. GERMANICUS.

Southwest Ohio Has Comity Plan

Church Leaders Propose Coordinated Effort in Cities and Rapidly Growing Areas Between

CINCINNATI, Oct. 19.—An office for coordination of Protestant church planning and development throughout southwestern Ohio may be in operation by early next year. Such a move was indicated after the recent enthusiastic meeting in Hamilton of denominational representatives and members of church council comity committees from Dayton, Middleton, Hamilton and Cincinnati. It is proposed to employ a full-time planning secretary to serve the four metropolitan areas and the rapidly growing areas between them. B. Bruce Whittemore, executive secretary of the Greater Cincinnati council of churches, who is temporary chairman, says the project is the first in the country in which widely spaced metropolitan groups will unite in such a coordinated and mutually beneficial program.

Sons Take Over Assets Of G.A.R.

At their 74th annual encampment here recently, the Sons of Union Veterans of the Civil War formally accepted all property and other assets of the Grand Army of the Republic, which had been transferred to the Sons by Albert Woolson, 108, of Duluth, Minn. As the last surviving G.A.R. member, Woolson was empowered to transfer ownership of the property, value of which is yet to be determined. It includes G.A.R. halls, museums, monuments and a great number of historical documents scattered across the country. A congressional resolution has legally recognized the Sons as successor to the G.A.R. Meeting jointly with four other patriotic groups stemming from the Civil War, the Sons urged adoption of the Bricker amendment, praised the FBI, called for reduction in foreign aid, commended the work of the Hoover commission, opposed admission of Red China to the United Nations, and opposed any "softening" of the McCarran-Walter immigration act. Col. Frederic G. Bauer of Ridgewood, N. J., was elected new commander in chief.

Dayton Reintroduces Family Television Program

"Bless This House," the family life television program sponsored by the church federation of Greater Dayton, began its fourth series Sept. 25. It is viewed by thousands of Miami valley families at 2:30 p.m. Sundays over station WLW-D. The subject outline for the present series was provided by Harry A. DeWire of United Theological Seminary in Dayton, who serves as moderator of the discussion following the opening dramatic sequence.

Planned Parenthood Sponsors Regional Meeting

Reporting on a nationwide survey of the growth of American families, Pascal K. Whelpton, director of the Scripps Foundation for Research in Population Problems,

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told a recent regional meeting here of the Planned Parenthood Federation of America that it has not yet been determined whether the postwar baby boom means that families are getting larger or that couples are starting their families earlier. He said that contrary to the popular view, "planned" families are larger than others. The federation has come a long way from the early "fighting stage" of the birth control movement, Mrs. Philip W. Pillsbury of Mayzata, Minn., past president of the federation, declared. She reported that its activities have been expanded into many foreign countries.

And So Forth

Rural counselors for the blind from nine states are attending a monthlong training institute at the Farm School of the Blind at near-by Mason, Ohio. On the program are gardening, working with tools in a farm shop, greenhouse operations and so on. Instructional methods were presented by agricultural agents and by lecturers from several colleges in the area. The school, operated by the Cincinnati association for the blind, is the only one of its kind in the country.

At its annual grand conclave here, Sigma Phi Epsilon formally changed the name of its initiation ceremonies from "Hell Week" to "Help Week." Instead of undergoing physical punishment, pledges hereafter will be assigned constructive tasks in the fraternity house, on the campus or in the community. The collegiate fraternity, with 47,000 members, is the third-largest in the country.

At the recent five-day Disciples of Christ state assembly here, it was reported that enrollment in Disciples church schools has increased 9 per cent and in vacation schools 33 per cent in the past five years.

Cincinnati's community health and welfare council has organized a Christmas bureau to help groups and individuals plan their giving so that local Christmas charity can be put on an efficient, nonduplicating basis. EDGAR C. HANFORD.

'Pulpit in the Pew' Reprinted In Tarentum

Because he felt that the "Pulpit in the Pew" editorial in the Oct. 12 Christian Century deserved wider distribution than the subscription list allows, John M. Baird of 129 E. Seventh ave., Tarentum, Pa., telephoned the Century office for permission to reprint 50,000 copies in leaflet form. Mr. Baird will send copies of the leaflet to anyone who requests them. They're free, and not to be sold, but enclosure for postage would not be amiss. Address The Witness, 130 E. Seventh Ave., Tarentum, Pa. Mr. Baird explains: "The Witness is an ecumenical fellowship of The Way."

Prepare English Translation Of Luther's Works

Plans for publication of a 55-volume English edition of the writings of Martin Luther that will require 15 years to complete were announced at the recent 43rd annual convention of the Lutheran Editors and Managers Association in Philadelphia. Cooperating in the project are the United Lutheran Publication House and Muhlenberg Press of Philadelphia and the Lutheran Church—Missouri Synod's Concordia Publishing House in St. Louis. Muhlenberg will publish 24 volumes covering Luther's sermons, letters, tracts and table talks, Concordia 30 volumes containing his Bible commentaries. Vol. 55 will be a general index to the entire edition. Helmut T. Lehman, book editor for Muhlenberg, is directing that press' translations, Prof. Jaroslav Pelikan of the University of Chicago divinity school those of Concordia.

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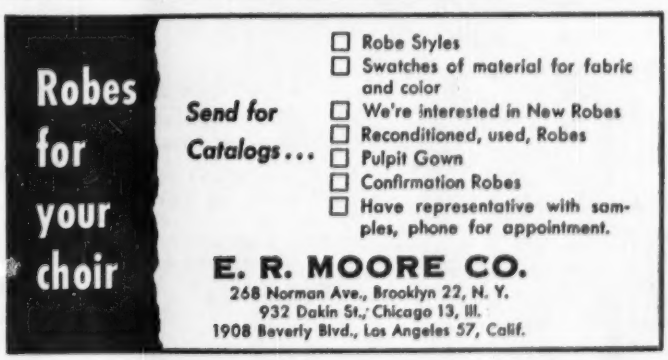
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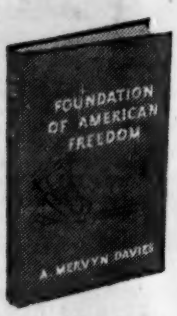

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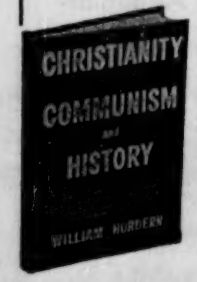

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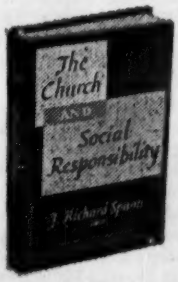
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